THE

BRITISH CRITIC,

For FEBRUARY, 1805.

Omnes trahimur et ducimur ad cognitionis et ſcientiæ cupiditatem, in qua excellere pulchrum putamus; labi autem, errare, neſcire, decipi et malum et turpe ducimus. CICERO.

We are all drawn and attracted by the deſire of knowledge and ſcience; to excel in which, we think is honourable; while we deem it mean and baſe to be led aſtray, and to wander in ignorance and error.

ART. I. *Travels in China, containing Deſcriptions, Obſervations, and Compariſons, made and collected in the Courſe of a ſhort Reſidence at the Imperial Palace of Yuen-min-yuen, and on a ſubſequent Journey through the Country from Pekin to Canton. In which it is attempted to appreciate the Rank that this extraordinary Empire may be conſidered to hold in the Scale of civilized Nations. By John Barrow, Eſq. late Private Secretary to the Earl of Macartney, and One of his Suite as Ambaſſador from the King of Great Britain to the Emperor of China. Illuſtrated with ſeveral Engravings.* 4to. 632 pp. 2l. 12s. 6d. Cadell and Davies. 1804.

MR. BARROW has obtained ſo much, and ſuch well-earned credit, from his preceding publications, that we entered upon the preſent with the full perſuaſion that we ſhould receive the higheſt entertainment, and much valuable information. Nor have we been diſappointed; the Travels in China exhibit the pencil of a maſter, and communicate many acute remarks, the reſult of very diligent and extenſive inveſtigation. The former part, indeed, which deſcribes the

progreſs of the Engliſh Embaſſy, its journey to Pekin, and hence to Yuen-min-yuen, in the firſt chapters, has not entirely the recommendation of novelty. But even here are interſperſed ſo many lively obſervations on the Chineſe character, their commerce, the ſtate of their manners, cuſtoms, ſentiments, and amuſements, that the reader, however well he may be informed, or however intimately acquainted with preceding works on the ſubject, will be detained in the moſt agreeable and amuſing manner. We refer, therefore, all our readers to theſe preceding chapters, though we do not think it expedient to dwell upon them ourſelves with any circumſtantial detail. We pauſe, however, to give an extract from the fourth chapter, which happily deſcribes the condition of the Chineſe women, an undoubted criterion of the ſtate of ſociety in China.

"The Chineſe, if poſſible, have impoſed on their women a greater degree of humility and reſtraint than the Greeks of old, or the Europeans in the dark ages. Not ſatisfied with the phyſical deprivation of the uſe of their limbs, they have contrived, in order to keep them the more confined, to make it a moral crime for a woman to be ſeen abroad. If they ſhould have occaſion to viſit a friend or relation, they muſt be carried in a cloſe ſedan chair: to walk would be the height of vulgarity. Even the country ladies, who may not poſſeſs the luxury of a chair, rather than walk, ſuffer themſelves to be ſometimes rolled about in a ſort of covered wheelbarrow. The wives and daughters, however, of the lower claſs are neither confined to the houſe, nor exempt from hard and ſlaviſh labour, many being obliged to work with an infant upon the back, while the huſband, in all probability, is gaming, or otherwiſe idling away his time. I have frequently ſeen women aſſiſting to drag a ſort of light plough, and the harrow. Nieuwhoff, in one of his prints, taken from drawings ſuppoſed to be made in China, yokes, if I miſtake not, a woman to the ſame plough with an aſs. Should this be the fact, the Chineſe are not ſingular, if we may credit the Natural Hiſtorian of antiquity*, who obſerves, that to open the fertile fields of Byzacium, in Africa, it was neceſſary to wait until the rains had ſoaked into the ground; "after which, a little weakly aſs, and an old woman, attached to the ſame yoke, were ſufficient to drag the plough through the ſoil," *poſt imbres vili aſello, et a parte altera jugi anu vomerem trahente, vidimus ſcindi.*

"In the province of Kiang-ſee, nothing is more common than to ſee a woman drawing a kind of light plough, with a ſingle handle, through ground that has previouſly been prepared. The eaſier taſk of directing the machine is left to the huſband, who, holding the plough with one hand, at the ſame time with the other caſts the ſeed into the drills.

"* Plin. lib. xvi. cap. 21."

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"The advantages which thoſe women poſſeſs in a higher ſphere of life, if any, are not much to be envied. Even at home, in her own family, a woman muſt neither eat at the ſame table, nor ſit in the ſame room, with her huſband. And the male children, at the age of nine or ten, are entirely ſeparated from their ſiſters. Thus the feelings of affection, not the inſtinctive products of nature, but the offſpring of frequent intercourſe, and of a mutual communication of their little wants and pleaſures, are nipped in the very bud of dawning ſentiment. A cold and ceremonious conduct muſt be obſerved on all occaſions between the members of the ſame family. There is no common focus to attract and concentrate the love and reſpect of children for their parents. Each lives retired and apart from the other. The little incidents and adventures of the day, which furniſh the converſation among children of many a long winter's evening, by a comfortable fire-ſide, in our own country, are in China buried in ſilence. Boys, it is true, ſometimes mix together in ſchools; but the ſtiff and ceremonious behaviour, which conſtitutes no inconſiderable part of their education, throws a reſtraint on all the little playful actions incident to their time of life, and completely ſubdues all ſpirit of activity and enterprize. A Chineſe youth of the higher claſs is inanimate, formal, and inactive, conſtantly endeavouring to aſſume the gravity of years.

"To beguile the many tedious and heavy hours that muſt unavoidably occur to the ſecluded females totally unqualified for mental purſuits, the tobacco-pipe is the uſual expedient. Every female, from the age of eight or nine years, wears, as an appendage to her dreſs, a ſmall ſilken purſe or pocket to hold tobacco and a pipe, with the uſe of which many of them are not unacquainted at this tender age. Some indeed are conſtantly employed in working embroidery on ſilks, or in painting birds, inſects, and flowers on thin gauze. In the ladies' apartments of the great houſe in which we lived at Pekin, we obſerved ſome very beautiful ſpecimens of both kinds, in the pannels of the partitions, and I brought home a few articles which I underſtand have been much admired; but the women who employ their time in this manner are generally the wives and daughters of tradeſmen and artificers, who are uſually the weavers both of cottons and ſilks. I remember aſking one of the great officers of the court, who wore a ſilken veſt beautifully embroidered, if it was the work of his lady; but the ſuppoſition that his wife ſhould condeſcend to uſe her needle ſeemed to give him offence.

"Their manners in domeſtic life are little calculated to produce that extraordinary degree of filial piety, or affection and reverence towards parents, for which they have been eminently celebrated; and to the ſalutary effects of which, the Jeſuits have attributed the ſtability of the government. Filial duty is, in fact, in China, leſs a moral ſentiment, than a precept which, by length of time, has acquired the efficacy of a poſitive law; and it may truly be ſaid to exiſt more in the maxims of the government than in the minds of the people. Had they, indeed, conſidered filial piety to be ſufficiently ſtrong when left to its own natural influence, a precept or law to enforce it would have been ſuperfluous. The firſt maxim inculcated in early life is the entire ſubmiſſion of children to the will of their parents. The tenour

of this precept is not only "to honour thy father and thy mother, that thy days may be long in the land"; but to labour for thy father and thy mother as long as they both ſhall live; to ſell thyſelf into perpetual ſervitude for their ſupport, if neceſſary; and to conſider thy life at their diſpoſal. So much has this ſentiment of parental authority gained ground by precept and habit, that, to all intents and purpoſes, it is as binding as the ſtrongeſt law. It gives to the parent the exerciſe of the ſame unlimited and arbitrary power over his children that the Emperor, the common father, poſſeſſes by law over his people. Hence, as among the Romans, the father has the power to ſell his ſon for a ſlave; and this power, either from caprice, or from poverty, or other cauſes, is not unfrequently put in force.

"A law that is founded in reaſon or equity ſeldom requires to be explained or juſtified. The government of China, in ſanctioning an act of parental authority that militates ſo ſtrongly againſt every principle of nature, or moral right and wrong, ſeems to have felt the force of this remark. Their learned men have been employed in writing volumes on the ſubject, the principal aim of which appears to be, that of impreſſing on the minds of the people the comparative authority of the Emperor over his ſubjects, and of a parent over his children. The reaſonableneſs and juſtice of the latter being once eſtabliſhed, that of the former, in a patriarchal government, followed of courſe; and the extent of the power delegated to the one could not in juſtice be withheld from the other. And for the better allaying of any ſcruples that might be ſuppoſed to ariſe in mens' conſciences, it was eaſy to invent any piece of ſophiſtry, to ſerve by way of juſtification for thoſe unnatural parents who might feel themſelves diſpoſed, or who from want might be induced, to part with their children into perpetual ſlavery. A ſon, ſays one of their moſt celebrated lawgivers, after the death of his father, has the power of ſelling his ſervices for a day, or a year, or for life; but a father, while living, has unlimited authority over his ſon; a father has, therefore, the ſame right of ſelling the ſervices of his ſon to another for any length of time, or even for life.

"Daughters may be ſaid to be invariably ſold. The bridegroom muſt always make his bargain with the parents of his intended bride. The latter has no choice. She is a lot in the market to be diſpoſed of to the higheſt bidder. The man indeed, in this reſpect, has no great advantage on his ſide, as he is not allowed to ſee his intended wife until ſhe arrives in formal proceſſion at his gate. If, however, on opening the door of the chair, in which the lady is ſhut up, and of which the key has been ſent before, he ſhould diſlike his bargain, he can return her to her parents; in which caſe, the articles are forfeited that conſtituted her price; and a ſum of money, in addition to them, may be demanded, not exceeding, however, the value of theſe articles. Theſe matrimonial proceſſions, attended with pomp and muſic, are not unlike thoſe uſed by the Greeks, when the bride was conducted to her huſband's houſe in a ſplendid car; only, in the former inſtance, the lady is completely inviſible to every one." P. 140.

We have next a pleaſing repreſentation of the manners and amuſements of the Court, and of the character and private life of

of the Emperor; in which, among other things worthy of remark, is the extraordinary influence of the eunuchs, their present ſtate and offices. The ſucceeding chapter, on the Chineſe language and literature, the ſtate of the ſciences, mechanics, and medicine, contains much curious matter. Indeed, no ſubject is left uninveſtigated; for our countryman found means, and availed himſelf alſo very happily of the occaſion, to obtain important information on the tenures of land and taxes, the revenues of the ſtate, and on the civil and military eſtabliſhments of the country, their religious ſects, tenets, and ceremonies. With reſpect to this latter ſubject, which Mr. Barrow has diſcuſſed with much vigour, he traces a great ſimilarity between the rites and ceremonies of the ancient Jews and thoſe in uſe among the Chineſe.

The following extract cannot be thought unintereſting.

"The Egyptian Lotos, not that eſculent plant from the uſe of which the Lotophagi had their name, but another, of a very different genus, conſecrated to religious purpoſes, is ſaid to have been aſcertained, from a ſtatue of Oſiris, preſerved in the Barberini palace at Rome, to be that ſpecies of water lilly which grows in abundance in moſt parts of the eaſtern world, and which was known to botaniſts under the name of *Nymphæa Nelumbo;* but I underſtand it is now conſidered as a new genus, diſtinguiſhed, under a modification of its former ſpecific name, by that of *Nelumbium.* This plant, however, is no longer to be found in Egypt. The two ſpecies that grow at preſent, on the banks and canals of the Nile are totally different, which furniſhes a very ſtrong preſumption, that although a ſacred plant, and cultivated in the country, it might nevertheleſs be of foreign growth. In China, few temples are without ſome repreſentation of the Nelumbium; ſometimes the Shing-moo is painted as ſtanding upon its leaves in the midſt of a lake. In one temple I obſerved the intelligent mother ſitting upon the broad peltate leaf of this plant, which had been hewn out of the living rock. Sometimes ſhe holds in her hand a cornucopia, filled with the ears of rice, of millet, and of the capſule or ſeed-veſſel of the Nelumbium, theſe being articles of food which fall to the ſhare of the pooreſt peaſant. This very beautiful water lilly grows ſpontaneouſly in almoſt every lake and moraſs, from the middle of Tartary to the province of Canton; a curious circumſtance, when we conſider the very great difficulty with which it can be preſerved, even by artificial means, in climates of Europe, whoſe temperature are leſs warm and leſs cold than many of thoſe where, in China, it grows in a ſtate of nature, and with the greateſt degree of luxuriance. On the heights of Tartary it is found in an uncultivated ſtate, where, in winter, the thermometer frequently ſtands at, and generally far below, the freezing point. But here the roots ſtrike at the bottom of very deep waters only; a circumſtance from which we may perhaps conclude, that the plant may rather require uniformity of temperature, than any extraordinary degree either one way or other. Not only the ſeed of the Nelumbrium, which is a kind of nut nearly as large as an acorn;

acorn; but the long roots, joined like canes, furniſh articles of food for the table. In the capital, during the whole ſummer ſeaſon, the latter are ſliced, and laid on ice, and in this ſtate ſerve as part of the deſert; the taſte differs very little from that of a good juicy turnip, with a ſlight degree of aſtringency.

"There is ſomething ſo very ſtriking and remarkable in this plant, that it is not ſurprizing the Egyptians and the Indians, fond of drawing alluſions from natural objects, ſhould have conſidered it as emblematic of creative power. The leaves of the ſucceeding plant are found involved in the middle of the ſeed, perfect, and of a beautiful green. When the ſun goes down, the large leaves that ſpread themſelves over the ſurface of the water cloſe like an umbrella, and the returning ſun gradually unfolds them. Now, as theſe nations conſidered water to be the primary element, and the firſt medium on which creative influence began to act, a plant of ſuch ſingularity, luxuriance, utility, and beauty, could not fail to be regarded by them as a proper ſymbol for repreſenting that creative power, and was accordingly conſecrated by the former to Oſiris and to Iſis, the emblems of the ſun and moon, and by the latter to Ganga, the river goddeſs, and to the ſun. The coincidence of ideas between thoſe two nations, in this reſpect, may be drawn from that beautiful Hindū hymn, addreſſed to Súrya or the ſun, and tranſlated by Sir William Jones—

> "Lord of the Lotos, father, friend, and king,
> O Sun! thy powers I ſing."—&c.

"Whether the Chineſe, like the Hindus, entertained the ſame notions of creative power, or its influence upon water as the primary element, I could not learn. No information as to the ground-work of their religion is to be looked for from the prieſts of the preſent day, who are generally very ignorant; but I ſuſpect the dedication of the Lotos to ſacred uſes to be much older than the introduction of Hindu mythology by the prieſts of Budha. They even aſcribe the fable of eating the flower to the mother of their firſt Emperor Foo-ſhee; and the Lotos and the lady are equally reſpected by all the ſects in China; and even by the Mantchoo Tartars, whoſe hiſtory commences with the identical ſtory of a young virgin conceiving and bearing a ſon, who was to be the progenitor of a race of conquerors, by eating the flower of a water lilly. If, indeed, any dependence is to be placed on the following well known inſcription, found on an ancient monument of Oſiris, Egyptian rites may be ſuppoſed to have made their way into the eaſt and probably into China; or, on the other hand, thoſe of the eaſt adopted by the Egyptians, at a period of very remote antiquity. "Saturn, the youngeſt of all the gods, was my father. I am Oſiris, who conducted a large and numerous army as far as the deſerts of India, and travelled over the greateſt part of the world, &c. &c."

"It may not, perhaps, be thought improbable (I offer it, however, merely as conjecture) that the ſtory of Oſiris and Iſis was known in China at a very early period of the hiſtory of this country. Oſiris, king of Egypt, and huſband of Iſis, was worſhipped under the form of an ox, from his having paid particular attention to the purſuits of

agriculture, and from employing this animal in the tillage of the ground.

" Primus aratra manu ſolerti fecit Oſiris."

Oſiris firſt conſtructed ploughs with dext'rous ſkill.

Hiſtorians ſay, that Iſis, on the murder of her huſband, enjoined the prieſts of Egypt, by a ſolemn oath, to eſtabliſh a form of worſhip in which divine honours ſhould be paid to their deceaſed prince; that they ſhould ſelect what kind of animal they pleaſed to repreſent the perſon and the divinity of Oſiris, and that they ſhould inter it with ſolemn funeral honours when dead. In conſideration of this apotheoſis, ſhe allotted a portion of land to each ſacerdotal body. The prieſts were obliged to make a vow of chaſtity; their heads were ſhaven and they went barefooted. Divine honours were likewiſe conferred on Iſis after her death, and ſhe was worſhipped under the form of a cow.

" Now, although the feſtival in China, at which the Emperor holds the plough in the commencement of the ſpring, be conſidered at this day as nothing more than a political inſtitution, and continued as an example to the lower orders of people, an incitement for them to purſue the labours of agriculture, as the moſt important employment in the ſtate;—yet, as this condeſcenſion of the ſovereign militates ſo ſtrongly againſt all their maxims of government, which place an immenſe diſtance between him and the firſt of his people, it may not, perhaps, be much amiſs in ſuppoſing it to have originated in ſome religious opinion. Indeed he ſtill continues to prepare himſelf for the ſolemn occaſion, by devoting three days entirely to pious ceremonies and rigid devotion. On the day appointed by the tribunal of mathematics, a cow is ſacrificed in the Tee-tan, or temple dedicated to the earth; and on the ſame day, in ſome of the provinces, the figure of a cow of baked clay, of an immenſe ſize, is carried in proceſſion by a number of the peaſantry, followed by the principal officers of government and the other inhabitants. The horns and the hoofs are gilded and ornamented with ſilken ribbons. The proſtrations being made and the offerings placed on the altar, the earthen cow is broken in pieces and diſtributed among the people. In like manner the body of Oſiris, worſhipped afterwards under the form of an ox, was diſtributed by Iſis among the prieſts; and the Iſia were long celebrated in Egypt in the ſame manner as the feſtival of holding the plough is at this day obſerved in China, both being intended, no doubt, to commemorate the perſons who had rendered the moſt ſolid advantages to the ſtate, by the encouragement they had held out for the cultivation of the ground." P. 473.

The remaining chapters deſcribe the journey from Tong-choo-foo to Canton, and are replete with entirely new matter. The country is minutely repreſented, with the ſtate of agriculture, climate, produce, diet, and condition of the people. Among the more intereſting paſſages, are thoſe which exhibit the comparative population of a city in China and in England, with the explanations of the cauſes of incidental famines, and thoſe of the populouſneſs of China. Mr. Barrow is, in this

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part of his work, very ſevere upon the miſſionaries; and from the following paſſage it will ſeem not without reaſon.

" The ſuburbs of Sou-tchoo-foo employed us full three hours in paſſing before we reached the walls of the city, where a multitude of veſſels were lying at anchor. The numerous inhabitants that appeared upon and without the walls of this extenſive city, were better dreſſed and ſeemed to be more contented and cheerful, than we had yet obſerved them in any other place. For the moſt part they were cloathed in ſilk. The ladies were here dreſſed in petticoats and not in trowſers, as they had hitherto appeared to the northward. The general faſhion of the head-dreſs was a black ſatin cap with a triangular peak, the point deſcending to the root of the noſe, in the middle of which, or about the centre of the forehead, was a cryſtal button. The whole face and neck were waſhed with a preparation of white lead and the cheeks highly rouged; and two vermillion ſpots, like waters, were particularly conſpicuous, one on the centre of the under lip and the other on the chin. Their feet were univerſally ſqueezed down to an unnatural ſize. Few females were ſeen among the immenſe crowds that the novelty of the ſight had brought together, but great numbers had aſſembled in the houſes and particularly on board the pleaſure or paſſage yachts, with the intention of ſatisfying their curioſity. The ſuperior ſtyle of dreſs and the appearance of the women in public at this place, ſo different from the general cuſtom of the country, could only be explained to us by the writings of the Chriſtian miſſionaries, who obſerve that the concubines of mandarins and men of property are chiefly procured from the cities of Yang-tchoo and of Sou-tchoo, where they are educated in the pleaſing arts of ſinging, muſic, and dancing, and every other accompliſhment ſuitable to women of ſuperior rank, in order to render them the more agreeable and faſcinating. That ſuch women are generally purchaſed by perſons engaged in the trade, in different parts of the country, and trained in theſe cities, where they are diſpoſed of to the higheſt bidder, " *this being the principal branch of trade that is carried on in thoſe two cities.*" How do theſe holy men reconcile ſo infamous a traffic among a people whom they have adorned with every virtue? a people whom they have rendered remarkable among nations for their filial piety! Is there on earth a crime more revolting againſt civilized nature, or more deteſtable to civilized ſociety, than that of a parent ſelling his own child and conſigning her, expreſsly and voluntarily, into a ſtate of proſtitution? Thoſe unfortunate wretches who, in Europe, have by any accident reduced themſelves to that degraded and deplorable condition of becoming ſubſervient to the pleaſures of a man, whom they probably deteſt, are generally the objects of pity, however their conduct may be diſapproved; but a parent, who ſhould be the cauſe of reducing them to ſuch a ſtate, would be execrated; but the aſſertion is as abſurd as ridiculous, and the writer muſt have been very credulous to ſuppoſe, that the *principal trade* of one of the largeſt cities in the world, whoſe population cannot be leſs than a million of ſouls, ſhould conſiſt in buying and ſelling ladies of pleaſure. Buying females in the legal way is certainly the greateſt branch of trade throughout China, as

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every woman there is bought and ſold. Theſe reverend gentlemen likewiſe inform us, with great indifference, that if a man be deſirous of having a male child and his wife ſhould happen to be barren, he will purchaſe one of theſe concubines for the ſole purpoſe of getting an heir; and, when this is accompliſhed, he either provides her with a huſband, or turns her adrift. Such are the moral virtues of the Chineſe, compared with whom all other nations have been accounted barbarous." P. 517.

The concluding remarks in this chapter are thoſe of a very vigorous and enlightened mind. Having paſſed through five of the moſt populous and moſt fertile provinces of this vaſt empire, the author pauſes to take a retroſpective view of the objects of the greateſt relative importance. We have here, perhaps, the beſt ſtatiſtical account of China that has ever yet appeared from any European preſs. Among other concluſions, the author draws the following, as the reſult of his perſonal inveſtigation; that the greater the diſtance from the capital, the better was the apparent condition of the people; that the high character beſtowed on the Chineſe for their ſkill in agriculture, ſhould rather be transferred to their induſtry; on the great ſcale of agriculture they are not to be compared with many nations of Europe; that the frequent famines may be in part imputed to the very large ſpace of ground which is ſuffered to remain without cultivation; that as horticulturiſts, they have great merit. The populouſneſs of China, a ſubject ſo often inveſtigated, occupies a large ſhare of Mr. Barrow's attention. The cenſus of one year, as given to the Ambaſſador, amounted to the enormous ſum of 333 millions; but as the population aſſigned to each province was, in this cenſus, given in round millions, its accuracy may fairly be diſputed. Still, however, Mr. Barrow thinks, that the population of China is not yet arrived at a level with the means which the country affords. If this be the caſe, how does it happen that the barbarous cuſtom of infanticide is allowed or connived at by the government, from the apprehenſion of being over-ſtocked with people? We are, however, certainly more inclined to place confidence in the aſſertions of this writer, than in the crude remarks which appeared in a preceding book on the ſubject, put together in haſte, and without a ſimilar opportunity of obtaining authentic intelligence. The remarks of Mr. Barrow, on the populouſneſs of China, merit the ſerious attention of all who have delivered opinions on the ſubject.

The final chapter conveys the narrative of the journey through the province of Canton, with various circumſtances and anecdotes explanatory of the Chineſe character and country. As they approached the ſpot where the Engliſh name

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and manners were familiar, they were, it ſeems, treated with leſs reſpect, indeed with inſolence and contempt. Some ſtories of Chineſe artifice and cunning, will excite ſometimes a ſmile, and at others indignation. We ſelect the two following, from many others.

" This contempt of foreigners is not confined to the upper ranks, or men in office, but pervades the very loweſt claſs who, whilſt they make no ſcruple of entering into the ſervice of foreign merchants reſiding in the country, and accepting the moſt menial employments under them, performing the duties of their ſeveral offices with diligence, punctuality, and fidelity, affect, at the ſame time, to deſpiſe their employers, and to conſider them as placed, in the ſcale of human beings, many degrees below them. Having one day obſerved my Chineſe ſervant buſily employed in drying a quantity of tea-leaves, that had already been uſed for breakfaſt, and of which he had collected ſeveral pounds, I inquired what he meant to do with them: he replied, to mix them with other tea and ſell them. " And is that the way", ſaid I, " in which you cheat your own countrymen?" " No", replied he, " my own countrymen are too wiſe to be ſo eaſily cheated, but your's are ſtupid enough to let us ſerve you ſuch like tricks; and indeed", continued he, with the greateſt *ſans froid* imaginable, " any thing you get from us is quite good enough for you." Affecting to be angry with him, he ſaid, " he meant for the *ſecond ſort* of Engliſhmen", which is a diſtinction they give to the Americans." P. 592.

" With ſuch ſentiments one cannot be ſurprized that foreign merchants ſhould be received with indifference, if not handled with rudeneſs, and that the fair trader ſhould be liable to extortions. This is ſtill more likely to happen from the complete monopoly of all foreign trade being conſigned to a limited number of merchants, ſeldom, I believe, exceeding eight, who are ſanctioned by government. The cargoes of tin, lead, cotton, opium, and large ſums of Spaniſh dollars, ſent to Canton from Europe, India, and America, all paſs through the hands of theſe Hong merchants, who alſo furniſh the return cargoes. As the capital employed is far beyond any thing of the kind we can conceive in Europe by ſo few individuals, their profits muſt be proportionally great, or they could not be able to bear the expence of the numerous and magnificent preſents which they are expected to make to the ſuperior officers of government at Canton, who, in their turn, find it expedient to divide theſe with the Emperor and his miniſters in the capital. The various toys, automatons, moving and muſical figures from Coxe's muſeum, the mathematical and aſtronomical inſtruments, clocks, watches, machinery, jewellery, all made in London, and now in the different palaces of the Emperor of China, are ſaid to be valued at no leſs a ſum than two millions ſterling, all preſents from Canton. The principal officers of this government are invariably ſent down from Pekin; they arrive poor and, in the courſe of three years, return with immenſe riches. How much of the enormous wealth of *Hetchung-tang* came from the ſame quarter it is difficult to ſay, but the great influence he poſſeſſed over the Emperor, and his intimacy with

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the viceroy of Canton, who was ſuperſeded in 1793, leave no doubt, that a very conſiderable part of it was drawn from this port. The large pearl, which forms one of the charges preferred againſt him, was a preſent from Canton, of which I have been told a curious hiſtory by a gentleman who was on the ſpot at the time it happened. An Armenian merchant brought this pearl to Canton, in the expectation of making his fortune. Its ſize and beauty ſoon became known, and attracted the attention of the officers and the merchants, who paid their daily viſits to the Armenian, offering him prices far inadequate to its value. At length, however, after minute and repeated examinations, a price was agreed upon and a depoſit made, but the Armenian was to keep poſſeſſion of the pearl till the remaining part of the purchaſe-money ſhould be ready; and in order to obviate any poſſibility of trick, the box in which it was kept was ſealed with the purchaſer's ſeal. Several days elapſed without his hearing any thing further from the Chineſe; and, at length, the time approached when all foreign merchants are ordered down to Macao. The Armenian, in vain, endeavoured to find out the people who had purchaſed his pearl, but he contented himſelf with the reflection that, although he had been diſappointed in the main object of his journey, he ſtill had his property, and that the depoſit was more than ſufficient to defray his expences. On reaching his home, he had no longer any ſcruple in breaking open the ſeal; but his mortification may eaſily be ſuppoſed, on diſcovering that his real pearl had been exchanged for an artificial one, ſo very like as not to be detected but by the moſt critical examination. The daily viſits of theſe people, it ſeems, were for no other purpoſe than to enable them to forge an accurate imitation, which they had dexterouſly ſubſtituted for the real one, when they propoſed the cunning expedient of ſealing the box in which it was incloſed. The Armenians, however, were determined not to be outdone by the Chineſe. A noted character, of the name of Baboom, equally well known in Bengal and Madras as in Canton, juſt before his failure in about half a million ſterling, depoſited a valuable caſket of pearls, as he repreſented them, in the hands of one of the Hong merchants, as a pledge for a large ſum of money, which, when opened, inſtead of pearls was found to be *a caſket of peas.*" P. 610.

We did not ſcruple to aſſert of Mr. Barrow's publication on the Cape of Good Hope, that it would be conſidered as a ſtandard book, and hereafter be referred to as of adequate authority in matters of occaſional doubt or perplexity. The ſame may be ſaid with truth of the Travels in China; and perhaps we have not any other production, which ſo well enables us to aſcertain the preciſe rank which the Chineſe empire and people may be conſidered to hold in the ſcale of nations. From the whole it evidently appears, that the embaſſy in which the author bore ſo honourable a part, has laid an admirable foundation for a more familiar and intimate courſe with China, from which the moſt important advantages may be ultimately expected to the ſcience, arts, and commerce of our country.

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The volume has a few coloured plates, from drawings of Mr. Alexander; but it would have been rendered far more valuable by a well-executed map, than by the portrait of Vaa-ta-gin, or by drawings of clumsy artillery, and musical instruments.

ART. II. *Remarks on a Charge delivered by the Right Reverend the Lord Bishop of Lincoln to the Clergy of that Diocese, at the triennial Visitation in May and June*, 1803; *with particular Reference to his Lordship's Animadversions on evangelical Preachers. In a Letter to his Lordship. By an old Member of Parliament.* 8vo. 91 pp. 3s. Prow, London. 1804.

THE excellent Charge which gave rise to these Remarks obtained from us a small portion of that praise, which it may justly claim, very soon after it was published, at the particular request of the clergy of the diocese of Lincoln. That particular request we foresaw would co-operate with the clear, conclusive, and manly reasoning of the author, to excite the indignation of the novel sect of *true churchmen;* but the moderation of sentiments*, which we found in the Charge, did not permit us to look for any remarks on it so coarse and uncandid as are those of the OLD MEMBER OF PARLIAMENT. We must therefore state here, more particularly than we have stated elsewhere, the Bishop's *precise* object in his address to the clergy; and state it in his own words, because to these words we shall have occasion to call the attention of our readers, as well as of the *old Member of Parliament.*

"At our last meeting", says his Lordship", I endeavoured to warn you of the danger which threatened the genetal course of Christianity, by the alarming growth of infidelity and atheism. At present I wish to call your attention to a subject which relates more particularly to the safety of our own established church. Upon that occasion, indeed, I briefly mentioned the mischievous effects of what is miscalled evangelical preaching; but the late progress of the opinions which it professes to inculcate, and the recent attempts of its advocates, seem to demand more full and immediate notice. It is now not only maintained, that the doctrines of Calvinism are founded in scripture; but it is also asserted, that *they only who held those doctrines have any claim to be considered as true members of the Church of England.* The regular clergy, who explain scripture in another sense, or who support a different interpretation of our Liturgy and Articles, are represented as

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* Brit. Crit. vol. xxii. p. 124, &c.

not preaching the Gospel of Christ, and are accused of *abandoning the faith which they professed at the time of their ordination.*"

To evince the gross injustice of these censures of the great body of the established clergy, the Bishop proceeds to prove, and proves most completely, that *universal redemption*, denied by every Calvinist, is the doctrine, as well of scripture, as of the Church of England. But as the doctrines peculiarly Calvinistic had not occasioned any breach of communion between the Scotists and Thomists in the Church of Rome, or between Luther and Melancthon in the Lutheran Church; it would naturally occur to our reformers, that they ought to occasion no schism in the Church of England. That this was actually the case, the Bishop infers, from their being no particular discussion on these doctrines in the two books of Homilies; a discussion which he justly thinks could not have been avoided, had the minds of men, at the æra of the Reformation, been agitated, as they were soon afterwards, about *election* and *reprobation*, *general* or *partial* redemption, &c. and hence he infers, that there may have been then, as he admits there now are, very good churchmen, both Calvinists and Anti-Calvinists. The Bishop himself, as the public knows, is a decided Anti-Calvinist; but such concessions should have procured to his reasonings what we confidently expected they would procure—a candid and liberal examination from the most zealous Calvinist, who is a lover of truth. Whether they have done so from the *old Member of Parliament*, we are now prepared to enquire; but, among the different modes of conducting the enquiry which present themselves to our view, we find it difficult to determine on that which is most proper.

The Remarks are rambling, and often impertinent; and, were the excrescences to be lopped off, and what relates to the points in dispute reduced into a regular form, the old Member's ninety pages might be compressed into nine, and our review of them into a much smaller compass. These are great advantages, and strongly incline us to adopt this mode of exhibiting to our readers the merits and demerits of this furious attack on the Bishop of Lincoln. But we are aware also of the arts of the *true churchmen*, who never fail to represent every abridgment of the works of their champions as unfairly made, that they may oppose to argument the impenetrable shield of prejudice. Yet is it impossible, within the compass of an ordinary review, to accompany the author through all his devious windings; for there is not perhaps a single page of his pamphlet in which he does not labour to divert the reader's attention from the subject in debate; to excite his prejudices

judices againſt the Biſhop of Lincoln; or, with a ſpirit far removed from that charity which thinketh no evil, to make him ſuſpect the integrity of every clergyman who is not a Calviniſt! Of theſe *Hillian* arts of controverſy, as they have been emphatically ſtyled, as well as of inconcluſive reaſonings, we ſhall give various ſpecimens, in the order in which they occur in the pamphlet before us; but to point out all the beauties of this kind with which the pamphlet abounds would ſwell our Review to the ſize of a volume. We muſt therefore requeſt the old Member and his partizans not to ſuppoſe that we *approve* of every thing which we may be compelled to paſs over without cenſure; for there is in truth very little which we approve in the whole publication. The firſt thing that attracted our notice, as either peculiarly impertinent, or introduced for no very praiſeworthy purpoſe, is the following paragraph.

"I conſider myſelf as addreſſing the diſtinguiſhed tutor and inſtructor of one of the greateſt men the world ever knew, not excepting the highly honoured father of that great man, the illuſtrious Earl of Chatham himſelf; who, though he certainly ſhone much more conſpicuouſly as a ſtateſman than a theologian; yet, when ſpeaking of the Church of England, manifeſted his wiſdom and diſcernment, by declaring that *ſhe had Calviniſtic articles but an Arminian clergy*; perhaps being, at that moment, little aware how ſoon he ſhould have ſo great an authority as that of your Lordſhip to confirm the aſſertion." P. 1.

Was the circumſtance of the Biſhop of Lincoln's having been the tutor of Mr. Pitt brought to the reader's recollection for the purpoſe of ſuggeſting the opinion, that his Lordſhip perhaps may have devoted more of his time to the ſtudy of political than of theological ſcience; and that his authority ought not to have that weight which it very generally has among the clergy? Were we to attribute to the author ſuch unworthy motives of conduct, as he ſcruples not to aſſign for the conduct of every Arminian who ſubſcribes the thirty-nine Articles, we ſhould not heſitate to ſay, that the paragraph which we have quoted was introduced for a purpoſe ſtill baſer than this; but, as we are not Calviniſts, we acknowledge our obligation to judge charitably of the conduct of every man. We have therefore no doubt, but that this paragraph is merely impertinent; as the circumſtance of the Biſhop's having been tutor to Mr. Pitt has really nothing to do with the Calviniſtic controverſy in general, or with the merit of his Lordſhip's Charge in particular. It is, however, ſomewhat difficult to conſider the quotation from the Earl of Chatham's Speech as a mere impertinence; for were that the caſe, the quotation would probably

probably have been fairly made, and the object mentioned which called forth the obſervation. His Lordſhip's words were, that " the church has Calviniſtic Articles, an Arminian Clergy, and a Popiſh Liturgy"; but, though no man, except perhaps this author, would look for the real ſentiments of an orator in ſuch pointed obſervations as this, made in the ardour of parliamentary debate, it is well known, that the cauſe which the illuſtrious ſtateſman was labouring to ſerve was not, as is here inſinuated, the cauſe of Calviniſm.

Our attention is here ſtrongly attracted to the following libel on the Biſhop of Lincoln, and on every Anti-Calviniſtic clergyman in his Lordſhip's dioceſe. Confounding together Calviniſtic and Evangelical preaching, and pretending to believe that the Biſhop really conſiders them as the ſame kind of preaching, though his Lordſhip, as we have ſeen, cenſures only " what is *miſcalled* evangelical preaching", the old Member proceeds thus:

" After the cautions which have gone forth concerning *evangelical preaching*, from an authority ſo high as that of your Lordſhip, can we wonder if, on all ſides, the pulpits were to ring againſt it? To be of *one mind* with their *learned dioceſan*, may be as *convenient* as *agreeable* to many of the clergy; eſpecially as the *buſineſs may be ſo eaſily accompliſhed:* and that no very abundant ſhare of *watchfulneſs and labour in the duties of office* (eſpecially when they are made eaſy by *innocent recreations*, among which *each will reckon his own*) is neceſſary to obtain or keep up the character of a *moderate divine*, or, if you pleaſe, a *regular clergyman*, is pretty evident." P. 6.

What a picture is this of the Biſhop and clergy of the dioceſe of Lincoln! Were it indeed a true likeneſs (as, thank God, it is no likeneſs at all) it would be right, not only to degrade from their offices ſuch ſenſual, time-ſerving profligates, but even to chaſe them out of all Chriſtian ſociety; for they are elſewhere (p. 62) repreſented as having, for clerical convenience, deviſed " a lax, ambiguous, prevaricating mode of ſubſcription, by which any man may, *ſalvâ conſcientiâ*, ſet his hand, not only to all the decrees of the Council of Trent, but even to the Talmud, or the Koran of Mahomet"! Yet, ſays the old Member (in the Introduction to his Remarks) " to ſteer clear of offence is my ſincere wiſh, and ſhall be my endeavour, in giving your Lordſhip the trouble of reading the following pages"!!!

But it is now time to favour our readers with ſome ſpecimens of the remarker's reaſoning. After informing the Biſhop, that the evangelical clergy of this day inſiſt very little on the deep myſteries of *election*, *predeſtination*, and *reprobation*;

and, after gently reproving them for such conduct, which he suspects may proceed from fear of their fellow mortals, "or from a groundless timidity of trusting God with the consequences of his own truths", he thus *proves* that Calvinistic election and reprobation are indeed the truths of God.

"*Sure I am* that the Apostles, in almost all their Epistles to the churches and to individuals, address themselves in such terms as would now be deemed the very essence of Calvinism; and no one can look into the sermons of our old reformed divines without perceiving that they run strongly in this strain." P. 8.

But the Bishop of Lincoln seems to be *sure*, that the Apostles, in all their Epistles to churches and to individuals, address themselves in such terms as, when properly understood, give not the slightest support to what the author means by the essence of Calvinism; and his old friend Mr. Daubeny has proved, that none of our old reformed divines, except the small number of doctrinal Puritans, run at all into this strain. If mere assertion is to pass for argument, may not as much deference, on such points, be paid to the assertions of two eminently learned divines, the one a Bishop and the other a Priest, as to the assertions of an *old Member of Parliament?*

Of the following paragraph it is not easy to conceive what is the meaning.

"In the very first instance, your Lordship dresses up those you are pleased to call *Calvinists* in a most frightful garb; and then, by way of defeating them, you overturn a system which they *do not hold;* nay, which (as charging God himself with injustice) they abhor, and protest against: and this is the method to which I have long observed, that the writers who favour the modern notions of divinity have always recourse." P. 9.

The Bishop dresses up those whom he, and every one else, call *Calvinists*, in no other garb than that which it is the object of the author to prove is the proper garb of all Christians.

"It would be impossible", says his Lordship, "on this occasion to enter into a discussion of the whole of the system, and therefore I shall content myself with submitting to you a few observations upon the important doctrine of universal redemption; since, if it can be proved that God has enabled every individual born into the world to attain salvation through the merits of Christ, it will be a complete refutation of all the peculiar tenets of Calvinism, which rest upon partial redemption by divine decree, as their essential foundation."

It is thus that the Bishop dresses up those whom he calls Calvinists; and the garb, though undoubtedly frightful, is so much to the present author's liking, that he labours most earnestly to prove,

prove, that Chriſtian redemption is indeed partial, and founded on God's arbitrary and irreverſible decree.

"My firm belief", ſays he, "is, that God, from all eternity, out of his own good pleaſure and ſovereign will (which is the cauſe of all things, and to which nothing can be antecedent), and out of his own free rich grace, choſe to himſelf a church or people, out of the general maſs of mankind, which, in his own good time, he determined to call effectually, by the operation of his own Almighty Spirit, working in them the gifts of faith and repentance, and enabling them to perſevere in all holy obedience and good works, till he had ſafely brought them (according to the expreſs words of our ſeventeenth Article) to eternal felicity, whatever difficulties and obſtructions they might meet with to impede their progreſs." P. 10.

Whether the ſeventeenth Article is to be underſtood in the Calviniſtic ſenſe, is one great point in debate between the Biſhop and the remarker. At preſent, therefore, it cannot be appealed to by either party; and the author's belief muſt be traced to another ground. If truth be his object, he will not be offended at our aſking, before we aſſent to what is here aſſerted, an accurate definition of ſome of the terms which he employs; for every man is aware that, in abſtract diſcuſſions, words may, in one ſenſe, be expreſſive of truth; and, in another, of falſhood.

That nothing is *antecedent* to the will of God, is incontrovertible; and, if by *things* be meant ſubſtances really exiſting, it is certainly true, that the will of God is the *cauſe of all things;* but *things* is a word of a very vague meaning, and ſometimes comprehends not only *real exiſtences*, but alſo *abſtract relations*, and what have, by Locke and his followers, been termed *mixed modes*; and, in this ſenſe of the word, it would be extremely improper to ſay, that the word of God is the *cauſe of all things*.

Thus, if there be, any where, a corporeal right-angled plane triangle, of the exiſtence of that triangle the will of God is the cauſe; and the ſame will might be the cauſe of its non-exiſtence, by annihilating the matter of which it is formed; but, while it exiſts, no will could alter or annihilate the *relation* ſubſiſting between its hypothenuſe and the other two ſides, ſo as to make the ſquare of the former unequal to the ſum of the ſquare of the latter. In like manner, if men and angels be free agents (we do not here determine whether they are or not) the will of God is certainly the cauſe both of their exiſtence and of their freedom; but if freedom of agency be eſſential to conſtitute them moral and intellectual beings, accountable for their conduct, no will could deprive them of freedom, and

yet continue them in exiſtence as moral beings accountable for their conduct. Again, God has ſo conſtituted us, that certain things are pleaſant and others painful to us; and, by a mere effort of will, he might ſo change our conſtitution, as to make that which is now pleaſant painful, and that which is painful pleaſant; but no will could make it juſt or beneficent to inflict pain on the innocent, or to treat in the ſame way the innocent and the wicked. Under every poſſible conſtitution of things, the voluntary production of natural good muſt be virtue or beneficence; and the voluntary production of natural evil, when not neceſſary to avert ſome greater evil, muſt be cruelty or vice. It is likewiſe to be obſerved, that though nothing is *antecedent* to the will of God, his wiſdom, power, juſtice, and beneficence are *coeternal* with it; and that his will is in no other ſenſe ſovereign than his juſtice and beneficence are ſovereign.

Calviniſts, however, always conſider God as poſſeſſed of *will only*; and either keep his *juſtice* out of ſight, or confound that moral attribute with the *arbitrary diſplay of almighty power*. Thus Calvin himſelf, after ſaying "unde factum eſt ut tot gentes, una cum liberis eorum infantibus, *æternæ morti* involveret lapſus Adæ abſque remedio, niſi *quia Deo ita viſum eſt*"; after adding, "decretum quidem *horribile fateor*"; and after aſſuring us, "nec abſurdum videri debet, Deum non modo primi hominis caſum, et in eo *poſterorum ruinam* prævidiſſe; ſed ARBITRIO quoque SUO DISPENSASSE";* thus attempts to reconcile decree to juſtice.

"Lapſus eſt enim primus homo, *quia dominus ita expedire cenſuerat*. Cur cenſuerat nos latet. Certum tamen eſt non aliter cenſuiſſe, niſi *quia videbat nominis ſui gloriam inde merito illuſtrari*. Ubi mentionem gloriæ Dei audis, illic *juſtitiam* cogita. Juſtum enim eſſe oportet, quod tandem meretur".†

Such is the reaſoning of Calvin; but were it the reaſoning of an angel from heaven, addreſſed to human beings, we ſhould not heſitate to ſay, that its author had incurred the woe denounced‡ to them "that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter". It is exactly the reaſoning of Louis XIV. when he thought his conduct ſufficiently vindicated by his declaring, that "he made war for his own

* Inſtit. lib. iii. cap. 23, § 7.
† Inſtit. lib. iii. cap. 23, § 8.
‡ Iſaiah, v. 20.

glory"

glory"! During part of his reign he certainly obtained the glory of a conqueror; but does any man really believe, that in the acquiſition of ſuch glory he exhibited proofs of his princely juſtice? If, then, by a decree of *ſovereign will*, God, from all eternity, ordained that all mankind ſhould, through the ſin of Adam alone, become liable to the MOST GRIEVOUS TORMENTS IN SOUL AND BODY, WITHOUT INTERMISSION, IN HELL-FIRE FOR EVER; and if, by the ſame decree of ſovereign will, he choſe to himſelf only a ſmall number out of thoſe damned myriads, leaving all the reſt without the poſſibility of eſcaping from that horrible ſtate into which he had plunged them, it muſt be by reaſoning very different from that of Calvin (for this author does not reaſon) that "God's proceedings are to be vindicated at the laſt day before men and angels". We are ſtrongly inclined to purſue this moſt important ſubject, upon which ſo many men ſeem afraid to expreſs the dictates of common ſenſe; but we forbear, referring our readers to the extract which we made from the Biſhop of Lincoln's Charge, at page 125 of our twenty-ſecond volume, or rather recommending to them moſt earneſtly a peruſal of the Charge itſelf.

The author, however, is ſatisfied with his own unſupported aſſertions, and thus proceeds in the ſame confident ſtrain.

"Here alſo we perceive how falſe, cruel, and unjuſt is the charge ſo commonly brought by men of perverſe minds againſt thoſe they call Calviniſts, as if they held, "if I am elected, I ſhall be ſaved, do what I will; if I am reprobated, I ſhall be damned, do what I can." Now I do not heſitate to declare that there *never was a Calviniſt upon earth*, who held ſuch an horrible opinion, or uſed ſuch blaſphemous language." P. 11.

This remark was, in ſubſtance, made by Academicus in his Reply to Dr. Kipling, though he was not ſo raſh as to aſſert that *no Calviniſt* had ever held ſo horrible an opinion, or uſed ſuch blaſphemous language. Our anſwer to him, therefore (vol. xxiii. p. 498, &c.) might ſerve likewiſe as an anſwer to the old Member of Parliament, had he not thus challenged his own diſgrace; but as his raſh confidence calls loudly for a check, we take the liberty to recommend to his ſerious conſideration, the following extracts from the writings of two doctrinal Calviniſts; of whom the former is referred to by himſelf, as a writer uncommonly accurate.

"Let any true ſaint of God be taken away in *the very act of ſin*, before it is *poſſible for him to repent*, I make no doubt or ſcruple of it, but he ſhall *as ſurely be ſaved*, as if he had lived to have repented of it.——I ſay that whenever God doth take away any of the ſaints, in the *very act of ſin*, he doth, in that very *inſtant*, give them ſuch a par-

ticular and actual repentance as ſhall ſave their ſouls: for he hath predeſtinated them to everlaſting life; therefore having predeſtinated them to the end, he doth predeſtinate to the means to obtain it*."

" The child of God, in the power of Grace, doth perform every duty ſo well, that to *aſk pardon for failing* either in matter or manner is a SIN: it is UNLAWFUL to pray for *forgiveneſs* of *ſins* after *converſion*; and if he does at any time fall, he can, by the power of grace, carry his ſin to the Lord and ſay, HERE I HAD IT, AND HERE I LEAVE IT†."

God forbid that we ſhould charge any well-informed Calviniſt‡, of the preſent day, with maintaining ſuch impious nonſenſe as this; but theſe extracts prove that " Calviniſm," as the Biſhop of Lincoln obſerves, " is a ſyſtem peculiarly liable to abuſe", and that this author, had he been at ſufficient pains to inform himſelf, could not have affirmed that *no Calviniſt* ever held ſo horrible an opinion, or uſed ſuch blaſphemous language, as that " if I am elected, I ſhall be ſaved, do what I will."

Becauſe the texts of Scripture quoted by the Biſhop in proof of univerſal redemption, have been " often brought forward by *Pelagians* and *Arminians* (it is very *uſeful* to claſs theſe together) and often *anſwered* by orthodox divines"; this author thinks, and *prudently* thinks, that it could " anſwer no profitable purpoſe to go over a ground of controverſy ſo completely beaten bare". He condeſcends, however, to comment on one or two of them in a note, though we muſt acknowledge to no very profitable purpoſe.

The Biſhop obſerves, that St. John in writing to the Chriſtian brethren, ſays§, " Chriſt is the propitiation for our ſins, and not for our's only"; i. e. not for the ſins of Chriſtians only, " but for the ſins of the whole world"; and that the author of the Epiſtle to the Hebrews ſays‖, that " Chriſt, by the grace of God, taſted death for every man." On the

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* Prynne's perpetuity of a regenerate man's eſtate.

† Brierly's fifty propoſitions, prop. 19.

‡ We ſay *well-informed* Calviniſt; becauſe we have received ſome information from Scotland, which repreſents the ſelf-conſtituted ſociety for *propagating the goſpel* in that country, as ſending forth miſſionaries, who equal Prynne and Brierly in impiety; and, if that be poſſible, ſurpaſs them in abſurdity. We have inſtituted an inquiry concerning the reports that have been tranſmitted to us; and if they prove authentic, we ſhall find ſome opportunity of communicating them to the public.

§ 1 John, chap. ii. v. 2.

‖ Heb. chap. ii. v. 9.

former

former of theſe texts the old Member makes no remark; but he thus comments on the latter:

"Chriſt taſted death for *every man*. *I am ſure* the learned prelate need not be told, that the words *every man* are not to be found in the original, which is ὑπὲρ παντὸς, for all, and what theſe *all* are, the context fully explains, viz. all thoſe *many ſons who ſhould be brought to glory*, being ſanctified (and *ſet apart*) for that purpoſe; on which account the Captain of their ſalvation, who was made perfect through ſufferings, is not aſhamed to call them brethren, the children whom God had given him, the Church that ſhould praiſe his name." P. 17.

We are ſure, that the *old Member of Parliament* ſhould never preſume to point out to the learned prelate the true interpretation of a text in Greek; for of that language he evidently underſtands not the elements. Ὑπὲρ παντὸς!! Does ὑπὲρ, or indeed any other prepoſition, ever govern the *nominative* caſe? Let not the reader ſuppoſe that this is a typographical error, and that we ſhould read παντὰς. For a moment this was indeed our own opinion, though παντὰς too would be an error, as ὑπὲρ, when it ſignifies *inſtead of*, never governs the accuſative; but this author has himſelf given a liſt of *all* the typographical errors, except a few in the pointing, which he "hopes the reader's judgment will correct". The common reading, ὑπὲρ παντὸς, for *every man*, is the true reading; and the critic's miſerable perverſion of the context is nothing to the purpoſe. Indeed, had the words been ὑπὲρ πάντων, they would have availed him nothing; for the oppoſition in the context is not between the *elect* and the *reprobate*, but between the "partakers of fleſh and blood"; and thoſe who are not partakers of fleſh and blood, that is, between men and angels: "for verily he took not on him the nature of angels; but he took on him the ſeed of Abraham." (Verſe 16.)

The author proceeds in another note (for he throws whatever has the appearance of reaſoning into notes) in the following manner:

"The all-ſufficiency of our bleſſed Lord's redemption for the ſins of the whole world, both original and actual, is ſo far from being denied by thoſe called Calviniſts, that they look upon it as the great leading truths of the Goſpel, which alone can afford ſolid ground of hope to any poor awakened ſinner. But ſurely there is a clear difference between *univerſality*, and *all-ſufficiency*. That which may be perfect in itſelf, as the ſacrifice of Chriſt undoubtedly is, may not be of univerſal *intention* or operation; and to confound theſe expreſſions, and to make them ſynonymous is a great error." P. 18.

True, Sir, it is a very great error to confound ſuch expreſſions, and to make them ſynonymous, when ignorant and falli-

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ble men are the agents ſpoken of; for, to obtain what they want, they often pay a price more than adequate, and often ſay one thing when they intend another; but this is not the conduct of the all-perfect God. The texts quoted by the Biſhop ſay not that Chriſt is a propitiation *ſufficient* for the ſins of the whole world, but that he actually *is* the propitiation for thoſe ſins; and had they made the diſtinction that you have done between *univerſality* and *all-ſufficiency*, they would have taught ſuch notions of the wiſdom of the Governor of the Univerſe, as we cannot without horror ſuffer to paſs through our minds. In vain do you tell us, that Calvin and the ſynod of Dort allow that an offer or tender of the Goſpel is to be made to every creature under Heaven. Calvin certainly allows this; but he ſays, "iſtud quidem in quæſtionem trahi non poteſt, multis verbum ſuum Dominum mittere, quorum cæcitatem magis velit aggravari——quia juſto ſed inſcrutabili Dei judicio, ſuſcitati ſunt, ad gloriam ejus SUA DAMNATIONE ILLUSTRANDAM*." Is this the conduct of a Being, who repeatedly calls on man to judge of his ways, and to ſay from his own judgment whether they be equal or unequal† ?

The Biſhop having obſerved that St. Paul, in the fifth chapter of his Epiſtle to the Romans, repreſents Adam as "a figure of him that was to come", or a type of Chriſt; adds, that "the ſin of Adam, and the merits of Chriſt, are there pronounced to be co-extenſive"; that the words applied to both are preciſely the ſame; and that whatever the words *all men*, and *many*, ſignify, when applied to Adam, they muſt ſignify when applied to Chriſt. "It is admitted", continues his Lordſhip, "that in the former caſe, the whole human race is meant, and conſequently in the latter caſe, the whole human race is alſo meant. The force of the argument is deſtroyed, and the moſt acknowledged rules of language are violated, by contending that all men are liable to puniſhment, on account of the ſin of Adam, and that a few only are enabled to avoid that puniſhment through the death of Chriſt".

To this reaſoning it is not poſſible to make a fair reply; but the *old Member* hopes to get quit of it, or at leaſt to excite the odium of his readers againſt its author, by the following artifice:

"I now paſs directly to the authorities which your Lordſhip has brought in proof of the univerſal, unlimited extent of Chriſt's re-

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* Inſtit. lib. 3, c. 24, ſect. 13, 14.
† Ezek. c. xviii. paſſim.

demption;

demption; in endeavouring to do which, I am inclined to think your Lordſhip will have proved much more than you intended, and thereby will have made way, not only for univerſal redemption, but for univerſal retribution, *the ſalvation of devils and damned ſpirits not* * *excepted. What a comfortable idea to all thoſe who delight in ſin*"!!! P. 15.

After this charitable inſinuation, which, as we ſhall ſhow preſently, is the offspring of ſhameful ignorance, or ſomething elſe, for which the reader will find a proper name, the author deviates from the ſubject of the Biſhop's Charge into the 17th Article, which was not brought before him, and on which we have elſewhere ſaid more than enough. He returns, however, at laſt to the Biſhop's reaſoning, of which he ſays,

"It evidently appears, that the grand error in all this reaſoning lies here. That your Lordſhip extends to the whole human race, what the ſcripture limits to the children of promiſe; *to that ſeed to whom the promiſe is made ſure.* Rom. iv. 16. We have indeed the parallel beautifully and clearly drawn between the two great heads of all mankind. Adam the firſt, and Adam the ſecond. Each being the repreſentative of his own ſeed. Adam of his natural ſeed, including the whole world of fallen beings. Chriſt of all his ſpiritual ſeed, including the whole world of the elect, or, to uſe the expreſſion of St. Auguſtine, *the world choſen out of the world.*" P. 27.

With the old Member's good leave, we muſt take the liberty to tell him, that this is a mere *petitio principii*, and indeed a *petitio* in direct oppoſition to the doctrine of the Apoſtle. The ſeed ſpoken of in Rom. iv. 16, and ſo very impertinently introduced into this argument, are the believing Gentiles oppoſed to the unbelieving Jews and Judaizing Chriſtians, who contended that the Meſſiah was to be ſent, or had already come, for the ſalvation of only the natural ſeed of Abraham, who obſerved the Moſaic law. This has obviouſly nothing to do with the queſtion agitated between Calviniſts and Anti-Calviniſts, concerning the extent of the efficacy of the death of Chriſt. In the fifth chapter, indeed, the Apoſtle purſues the argument much further, and ſhows that Chriſt died for *all* "on whom death had paſſed in conſequence of the ſin of Adam†", without any reſpect to the natural ſeed of Abraham in preference to the reſt of mankind. The words *all* and *many*, are there uſed in the very ſame ſenſe as the word *all* in the fifteenth chapter of 1 Cor. where it is ſaid, "ſince by man came death, by man came alſo the reſurrection of the

* He afterwards ſpecifies *Dives*, *Pharaoh*, and Judas.
† See from v. 12 to the end of the chapter.

dead;

dead; for as in Adam *all die*, even ſo in Chriſt ſhall *all be made alive*". Unleſs therefore it can be proved, that the *elect only* are to be raiſed from the dead, the Biſhop's reaſoning muſt for ever remain unanſwered.

When the old Member expreſſed his *inclination* to *think* that his Lordſhip had proved more than he intended, namely, "the ſalvation of devils and damned ſpirits"; is it poſſible that he had never ſeen any other view of the conſequences of Adam's fall than that which is taken by Calviniſts? If he had, he has trifled moſt egregiouſly with his readers; if he had not, he was very ill qualified to write on this controverſy. Without preſuming to ſay what the Biſhop of Lincoln's preciſe notions are on this very difficult ſubject, we refer our readers to our laſt volume, where, at p. 186, &c. they will find the notions of as zealous an Anti-Pelagian as ever exiſted, and one who held out no comfortable ideas to thoſe who delighted in ſin. On the ſubject of univerſal redemption, Biſhop Bull* reaſoned as his Lordſhip of Lincoln reaſons; and any man who underſtands his Bible may do the ſame, without inferring the *ſalvation* either of "devils, of Judas Iſcariot", or even of ſuch impious Calviniſts, as ſhall "carry their ſins to the Lord, and ſay, *here I had them, and here I leave them*".

We cannot accompany this author through his lame attempt to prove, that the reformers of our church were Calviniſts, and that the Articles and Homilies are Calviniſtic. He merely repeats ſome of his former aſſertions, without taking the ſmalleſt notice of Mr. Daubeny's proofs, amounting to demonſtration, that thoſe aſſertions are totally groundleſs; and when he appeals to the Homilies, inſtead of quoting directly from the Homilies themſelves, he refers the Biſhop to "the numberleſs quotations and paſſages from them", in Toplady's Hiſtoric proof of the *doctrinal Calviniſm of the Church of England*; Edwards's *Veritas redux*; and to Mr. PRYNNE's *Antinomianiſm!* His appeal, however, to Biſhop Jewell's *Apology to the Church of England* is ſo very confident, that we were tempted to recur to the work itſelf; in which we do not recollect to have met with the name of *Calvin*, though *Luther* and *Zuingle* are repeatedly mentioned in terms of the

* That eminently learned and pious man, Dr. Hickes, in a letter to Mr. Nelſon, ſays of Biſhop Bull's diſcourſe concerning the ſtate of man before the fall, that "it utterly overthrows the Pelagian hereſy, and ſhows the abſolute neceſſity of Divine Grace to fallen man". This is indeed moſt obvious, ſince it proves the neceſſity of Divine Grace to Adam before his fall.

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greateſt reſpect. This circumſtance alone affords a ſtrong preſumption, that Jewell was no Calviniſt; and that the prevalence of Calviniſm in any conſiderable degree muſt have been ſubſequent, as the Biſhop of Lincoln obſerves, to the beginning of the reign of Elizabeth. But the following extract from the Apology*, the only paſſage in it which is relative to the queſtion at iſſue between the Biſhop and the *old Member*, ſeems to put this beyond the poſſibility of doubt.

"Dicimus, hominem natum eſſe in peccato, et in peccato vitam agere, neminem poſſe verè dicere, mundum eſſe cor ſuum: juſtiſſimum quemque ſervum eſſe inutilem: Legem Dei perfectam eſſe, et a nobis requirere perfectam et plenam obedientiam: illi a nobis in hac vita ſatisfieri non poſſe ullo modo: neque eſſe mortalium quemquem, qui poſſit in conſpectu Dei propriis viribus juſtificari. Itaque unicum receptum noſtrum et perfugium eſſe ad miſericordiam patris noſtri per Jeſum Chriſtum, ut certò animis noſtris perſuadeamus illum eſſe propitiationem pro peccatis noſtris: ejus ſanguine omnes labes noſtras deletas eſſe: illum pacificaſſe *omnia* ſanguine crucis ſuæ: illum unica illa hoſtia, quam ſemel obtulit in cruce, *omnia* perfeciſſe, et ea cauſa, cum animam ageret, dixiſſe Conſummatum eſt; quaſi ſignificare vellet, PERSOLUTUM JAM ESSE PRETIUM PRO PECCATO HUMANI GENERIS."

If this be not the doctrine of univerſal redemption, language has no longer a determinate meaning. We ſhall not, therefore, treſpaſs further on our reader's time and patience, by calling their attention to any more of this old Calviniſt's authorities for the truth of his aſſertions; but we muſt beg them to peruſe again what we have quoted from the Biſhop of Lincoln's Charge, as expreſſive of his Lordſhip's object in delivering that charge, and then to paſs their own judgment on the following paragraph.

"I muſt not conclude without taking notice of ſome expreſſions of candour and liberality which your Lordſhip has made uſe of towards thoſe who differ from you, allowing that there certainly have been many great and excellent men who have held thoſe doctrines which are now called Calviniſtic. But to what end are ſuch conceſſions, after the harſh treatment which the maintainers of them have received from your Lordſhip's lips and pen? They may in the weak and ſcanty minds of ſome, be looked upon as the effuſions of a peaceful ſpirit of candour and forbearance, and as the breathings of pure charity and brotherly love; whilſt *men of judgment* will eſteem them only as the *mere daubings of a timid tergiverſation.* But the *breach which your Lordſhip has made,* and the diſreſpectful light in which the *evangelical clergy* have been held up to public odium, will not ſoon be forgotten, nor can

* Edit. Ambergæ, anno 1606, p. 61.

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I ſuppoſe you wiſh they ſhould be, without accuſing you of the greateſt inconſiſteney." P. 68.

Such a return of evil for good, of rancour for liberality, of hatred for love, as this paragraph diſplays, thank God, we have ſeldom ſeen among men calling themſelves Chriſtians. Where has the Biſhop treated Calviniſts with *harſhneſs?* Not in the Charge ſurely, in which, though he ſucceſsfully combats one of their favourite opinions, he expreſſes a wiſh to live in peace with ſuch of them as will live in peace with him. What breach has *he* made, who exhorts his clergy to "be inſtant in their endeavours to heal the diviſions which rend the church of Chriſt", and who ſays expreſsly, "let not thoſe, who are of one mind reſpecting the fundamental principles of our faith, ſuffer *differences upon certain curious points* to break the bond of peace and unity ſo neceſſary in this hour of common danger for the preſervation of true religion"? The breach has been made by the old Member and his friends, who, in the interpretation of ſcripture, arrogating to themſelves that infallibility, which even the Pope himſelf does not now claim, pronounce that no man can be a true member of the Church of England, who, on the curious points referred to, thinks not exactly as they think. It is againſt theſe men only, that the Biſhop has ever thrown out the language of indignation; and what kind of a Biſhop would he be, if againſt ſuch inceſſant diſturbers of the peace of the church he felt no indignation?

ART. III. *The Lectures of Boyer upon Diſeaſes of the Bones; arranged into a ſyſtematic Treatiſe by A. Richerand, Profeſſor of Anatomy, &c. Tranſlated from the French by M. Farrel, M. D. Two Volumes.* 8vo. 15s. Murray. 1804.

THE author of theſe Lectures (Boyer) is a diſtinguiſhed Profeſſor of chirurgical pathology, as well as a practiſing ſurgeon; and the editor of them (Richerand) is not leſs celebrated by his phyſiological writings. From the united exertions of two perſons thus eminent in their reſpective deſtinations as teachers and practitioners, we naturally expected a work which ſhould exhibit a comprehenſive and accurate view of the various morbid conditions of the bony ſtructure; which ſhould, at the ſame time, point out the beſt modes of treatment, and be occaſionally interſperſed with new and original facts and

and obſervations. On peruſing theſe Lectures, it is but juſtice to ſtate, that theſe expectations have not been diſappointed; and we think the tranſlator has been uſefully employed in turning them into Engliſh.

Beſides an Introduction, the firſt volume compriſes an account of fractures, necroſis, caries, exoſtoſis, and oſteo-ſarcoma. The ſecond volume treats of rickets, fragility of the bones, ſprains, luxations, dropſy of the articulations, foreign bodies formed in the articulations, wounds of the articulations, white ſwellings of the joints, anchyloſis, and, laſtly, deviations of the bones, and the means for preventing and correcting the deformity ariſing from them.

As a ſpecimen of this author's opinion and practice, we ſhall extract his obſervations on rickets. After premiſing ſome obſervations on the connection between this diſorder and ſcrofula, and deſcribing at length its ſymptoms and progreſs, he proceeds to remark, that

"nothing certain has been aſcertained as to the proximate cauſe of rickets; conjectures, however, have not been wanting on this ſubject. Some have ſuppoſed that the bones are deprived of their phoſphate by an acid; but what acid is this? How is it generated? Does the acid ſmell of the breath of the ricketty patient indicate any thing reſpecting it?

"Is the ſoftening of the bones owing to a defect of reparation, while their ordinary loſs is going on? or is there a diſeaſe in the bones, by which they are decompoſed and conſumed, whilſt the digeſtive organs do not furniſh a ſufficient ſupply of calcareous phoſphate? or is the paſſage of this ſalt from the chylopoetic viſcera prevented by the obſtruction of the meſenteric glands? We muſt acknowledge that ricketty patients, notwithſtanding their voracious appetite, appear to digeſt their food but badly, and that the paſſage of the chyle muſt be impeded by the obſtruction of the meſenteric glands, in which calcareous concretions have been found: laſtly, does the chyle contain a leſs quantity of phoſphate of lime than natural? or does this ſalt, inſtead of being depoſited in the bones, paſs to other parts? and what is the cauſe of this deviation?

"If the body be anatomically inſpected after death, the parts will be found in the following ſtate:

"The muſcles are pale and emaciated; the cellular ſubſtance is quite deſtitute of fat; the brain is in general found larger than natural, ſoft, and containing a preternatural portion of humidity; the ſpleen and liver are flaccid and enlarged; the inteſtines are pale, or rather whitiſh; all the lymphatic glands, eſpecially thoſe of the meſentery and bronchiæ, are enlarged, and the latter ſometimes ſuppurated; the bones, reduced to their fibrous ſtate, are flexible, bent in ſeveral directions, and eaſily cut.

"There have been various opinions as to the cauſe of the curvature of the bones. Gliſſon, who wrote towards the middle of the ſeventeenth

teenth century, is the first who expressly treated of rickets: his explanation of the curvature is as follows:

"The humours, says he, that go to nourish the bones, are accumulated more on one side than on the other; and thus curve the bone or make it incline to the opposite side, in the same manner as a column might be curved, by introducing in the same line, and on the same side, wedges between its different parts. But how is it proved that the humours are deposited in one side in preference to another, and how comes it that the curvature takes place in most persons in the same direction?

"Mayow, an English author, gives the following hypothesis: the tendons being dry and shortened, oppose the elongation of the bone, and bend them in the same way as a young tree is bent, by bringing both its ends towards one another by means of a cord. But, without having recourse to this far-fetched comparison, we find an easy and natural explanation of the fact in the effects of the weight of the body and muscular contraction. The deviations are in general an excess of the natural curvature; and it is easy to conceive, that the weight of the body, and muscular action, which produce this natural curvature, may occasion an excess of it when the bones are incapable of resisting the forces that act on them. It is also found, that the natural, as well as the diseased curvature, is always in the direction in which the most powerful muscles act; thus the tibia and fibula are curved outwards and backwards; and the femur is curved inwards and backwards, the muscles of the internal and posterior part of the thigh being more powerful than those of the external and anterior.

"Rickets is an hereditary disease in some families, though parents that have been affected with it, have sometimes a healthy and robust offspring. I think it can be traced, in some instances, to a venereal taint, which, though not the immediate cause, is very often an exciting cause of it and scrofula. At least, it is certain that syphilis transmitted from parents to their children, appears in the latter in a manner very different from that in which the former are affected. Thus we find that the children of the indigent and profligate are those most generally affected with rickets; but at the same time it must be allowed, that there are many circumstances which conduce to this disease; such as a damp and cold residence, impure air, inattention to cleanliness, and a deficiency of food.

"Though we do not fully adopt the opinion of Petit as to the influence of dentition, still we must allow that the action then going on in the osseous system, must be intimately connected with the cutting of the teeth; and that difficult dentition, the pain and bowel complaints arising from it, may favour, in a powerful manner, the action of the exciting causes of rickets.

"It is singular enough that the teeth preserve their hardness, though they become loose from the softening of the alveolar processes: the softening of the jaw-bones is sometimes attended with excessive pain, but at other times it takes place without any pain at all.

"The prognosis is always unfavourable in rickets; there is no medicine which acts directly against it; and even in the most favourable cases it is impossible to guard against deformity. However, the dan-

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ger to life is great in proportion to the number of bones affected, the more or less speedy progress of the disease, and the age of the patient. Children at the breast are in greater danger than those that have reached three or four years. If the bones about the thorax be considerably affected, the cavity is diminished, the lungs are compressed, the function of respiration goes on imperfectly, and hence a number of diseases which are fatal of themselves.

"Sometimes the disease advances but slowly, and the patient arrives at puberty before he is quite well; but the great revolution that takes place in his system at this time, arrests the progress of the complaint. Measles, small-pox, and other diseases to which children are subject, have sometimes brought about this happy termination: the limbs recover their size, the enlargement of the joints disappeared, and no mark of rickets remained but the deformity.

"We know of no medicine which can be said to possess any efficacy in this disease: tonics are indicated, and they should be used. But the principal advantage is to be derived from general treatment: the patient, if resident in a city, is to be removed to the country, where an elevated and dry situation should be chosen; he is to be supplied with a nourishing diet, and a moderate quantity of wine. But as the poor, among whom the disease is most frequently observed, cannot change their residence, they should be placed in the highest apartment of the house, which should be kept well ventilated; and in the warm season the patient, covered with a shirt, should be exposed for a considerable time every day to the sun: care, however, should be taken that his head be protected against the influence of the rays.

"The bed on which ricketty patients lie, should consist of nothing more than a hair mattress, or oaten chaff; or it might be made of dried fern-leaves, among which some aromatic herbs were mixed. Such beds are much better than those made of feathers; for they do not yield to the weight of the body, and they are much drier. If the patient be very young, he should be placed on his back, so that the weight of his body may have as little influence as possible on the bones; but as it is painful to remain constantly in this position, he may be allowed to sit up now and then, but not on a soft chair: he is to be placed on a seat capable of making a uniform resistance, with a high straight back, and without arms. If the seat were soft, the patient, to find a *point d'appui*, would incline forwards; and if it had arms, were he to lean on them, his shoulders would be raised, and the cervical vertebræ curved forwards. He should not be allowed to walk for a considerable time; for at first he will be incapable of doing so without assistance, and the strings and ribands necessary for supporting him, contribute, by pressing on the parietes of the thorax, to deform that cavity." P. 5.

The author further recommends frictions, loose clothing composed of light materials, &c. In case of difficult dentition, the proper remedies against that symptom, such as rhubarb and opiates; and in case of worms, vermifuge medicines. When the rickets are accompanied with mesenteric obstruction, he advises small doses of infusion of rhubarb, and repeated fric-

tions

tions on the abdomen; and he is convinced, that the muſcu exertions which accompany the act of laughing, have a ben ficial effect in ſuch caſes. In caſe of a venereal taint, he r commends tonics combined with mercurials. He ſeems have no opinion of the exhibition of phoſphate of lime or madder; but approves of the bark and other ſtrengthen medicines.

"Mechanical means", he obſerves, "have been propoſed for viating the effects of this diſeaſe. It is nearly uſeleſs to attempt u any machines with very young children, and it is alſo impoſſible to c fine them on their back in bed; beſides, it would be extremely inju ous to keep them confined in this poſture: the continued extenſion the limbs, and the inactivity of the muſcles, would add to the gen debility, and conſequently increaſe the diſeaſe. Splints, then, appl to the limbs, ſtrong leather boots, and the apparatus for the ſpine, a really uſeful only in caſes in which the patient is of a certain age, a when the progreſs of the diſeaſe is gradual, and the ſtrength not t much exhauſted; and even in moſt of theſe caſes, the inactivity n ceſſarily occaſioned by theſe machines, is productive of diſadvanta which are not compenſated by their good effects. Apparatuſes of th kind are fitter for correcting vicious attitudes contracted by healt children, than deformity ariſing from rickets." P. 15.

ART. IV. *Tranſlations from the German, Daniſh, &c. T which is added Miſcellaneous Poetry.* 12mo. 84 pp 3s. 6d. T. Reynolds. 1804.

NO taſk is ſo congenial to our wiſhes as to ſpeak in term of commendation of thoſe productions which have re merits to plead; and we ſhould be acting in defiance of ou better judgment did we not expreſs our particular ſatisfactio with the work immediately before us. The greater part o theſe poems are judiciouſly ſelected from Bürger, Geſſner and other popular German authors. The Lenardo and Bla dina, in the well-known ſtyle of Lenora, is tranſlated wit much ſpirit and accuracy. The tale bears ſtrong reſemblance to the Guiſcard and Sigiſmunda, long made familiar in our own language; and, though not altogether free from the pre ſent corrupt taſte of Germany, contains many very beautiful paſſages, and will furniſh thoſe who delight in romantic fic tions with no ſmall degree of gratification. The following are among the moſt pleaſing ſpecimens of the author's German and Daniſh tranſlations.

"TH

" THE WATERFALL.

From the German, by Geſſner.

Is this the vale, whoſe ſhadowy flood
  Breath'd o'er my boſom ſtrange delight?
Is this the rock, whoſe ſparkling flood
  Plung'd lightly from the wood-crown'd height?

Lo! where the foaming ſtream from high
  Daſh'd on its moſſy couch below,
A frozen column meets my eye,
  Suſpended from the beetling brow.

How bare, how naked, frowns the glade!
  Where late, in thick o'erarching bow'rs,
Soft zephyrs thro' the foliage ſtray'd,
  And gently wav'd the ſcented flow'rs.

Where late the glancing ſunbeams play'd
  On the bright waves and moſſy bed;
Or gleam'd along the checker'd ſhade,
  Which leafleſs now o'erhangs my head.

Soon, ſoon, ſweet ſpring will warm the ſky,
  And deck the groves with livelier hue;
Awake each floweret's ſparkling eye,
  And melt the froſt with genial dew.

O, then receive me in your ſhade,
  Ye rocks that crown the vallies deep,
Ye woods that deck this watery glade,
  And wave beneath the rocky ſteep!

No cares ſhall there my boſom pain,
  No fearful thoughts my heart alarm;
From hill, from grove, and flowery plain,
  Shall ſweetly ſteal a ſoothing charm.

And wherefore envy thoſe that ſhine
  And baſk in Fortune's tranſient beam?
While, with my flaſk of jovial wine,
  I lay me by the rippling ſtream.

While ſweet ſucceſs may crown my lays,
  Amid theſe cool delicious bow'rs:
And future ages learn to praiſe
  The paſtime of my harmleſs hours." P. 16.

" FROM THE DANISH. IN EVALES FISKERNE.

From high the ſeaman's wearied ſight,
Spies the green foreſts with delight,
  Which ſeem to promiſe reſt and joy;
But woe is him, if hope deceives,
If his fond eye too late perceives
  The breakers lurking to deſtroy.

O ſweeteſt

O ſweeteſt pledge of love and pleaſure,
Enchanting ſmile! thy depth I'll meaſure,
Wary, as in the ſhallow tide;
That, if beneath that garb of beauty,
The mind has ſhoals to watch my duty,
I ſtrait may ſeek the waters wide." P. 34.

It would far exceed our regular limits, to enumerate every thing with which we are gratified, in this truly pleaſing publication: our readers will, however, not object to the following additional proof of Mr. Herbert's poetical abilities.

"FROM CATULLUS III.

With mournful voice and faultering tongue,
With ſweetly ſympathetic moan,
Begin ye loves the funeral ſong!
The bird, my fair one's joy is gone!

The bird ſhe nurſed with anxious care,
And fondly cheriſh'd night and day:
For never from the gentle fair
The little darling wiſh'd to ſtray.

Now perch'd upon her graceful head
With frolic wing, and warbling throat;
Now on her ſnowy boſom laid,
He ſweetly tuned his artleſs note.

Cold death, alas! has cloſed his eyes!
(With tears bedew his funeral urn)
In thoſe ſad realms of night he lies
Whence mortal beauties ne'er return.

Ye barbarous fates, who love to crop
The prime of youth and beauty's flow'r;
Ah! could ye not relenting ſtop
The furies of your cruel pow'r!

Behold my fair one's ſwollen eyes
With tears of never-ceaſing grief!
Behold her boſom heave with ſighs,
To heart-felt pangs the faint relief!

'Tis ye that cauſe thoſe tears to flow,
'Tis ye that cauſe that breaſt to heave;
Your hands have oped the ſource of woe,
And doom'd my lovely nymph to grieve." P. 37.

Mr. Herbert's name is already familiar to the literary world, and we anticipate with pleaſure, the reſult of thoſe hours which he may hereafter dedicate to the public inſtruction or entertainment. We muſt obſerve, however, that this is not the Mr. Herbert who publiſhed Sir Reginalde, and other poems, reviewed by us in vol. xxiii. p. 198.

ART. V. *Analytical Inſtitutions, in Four Books, &c.*

(Concluded from vol. xxiv. *p.* 600.*)*

Sect. II. *Of the Rules of Integration having Recourſe on infinite Series.*

AGNESI here firſt lays down three rules for reducing fractional and radical quantities into infinite ſeries, the laſt of which is the famous binomial theorem of Sir Iſaac Newton; theſe rules ſhe alſo illuſtrates by examples, of which one is, to raiſe a multinomial, or infinite ſeries, to any power denoted by *m*. By one or other of theſe reductions, fluxionary expreſſions, containing quantities of the above deſcription, are prepared for integration, by the rules delivered in the preceding Section. She then refers the reader to James Bernouilli's tracts *de ſeriebus infinitis*, for ſome properties of ſeries, of which it was no part of her deſign to treat. Laſtly, ſhe gives a very general, and extenſively uſeful, ſeries for computing fluents, when the quantity under the vinculum conſiſts of two terms, together with the inveſtigation of it, and an example of its application.

This ſublime and widely extended branch of the mathematics has been conſiderably increaſed ſince Agneſi's time.

Sect. III. *The Rules of the foregoing Sections applied to the Rectification of Curve-lines, the Quadrature of Curvilinear Spaces, the Complanation of Curve Superficies, and the Cubature of their Solids.*

This is a large and very valuable Section; containing, firſt, the inveſtigations of general *formulæ* for the purpoſes mentioned in the title of it, and then an illuſtration of thoſe *formulæ*, by forty-ſeven examples, the particulars of which our limits will not permit us to enumerate; but we obſerve among them, not only the quadrature and rectification of the circle, ellipſis, and the reſt of the conic ſections; and the cubature, and complanation of the ſurfaces, of the ſolids generated by theſe curves; and many others which are now frequently found in treatiſes of fluxions; but alſo the curious inveſtigations of the ſolidity and ſuperficies of ungulas of various kinds; and ſeveral other uſeful matters in menſuration, which of late years have appeared in other books, but (as is uſual with ſome bookmakers) without any acknowledgment of the ſtores from which they were taken.

If the illuſtration of rules by a proper number of well-choſen examples be the beſt way of inſtruction, as has been the opinion of the moſt eminent teachers, and particularly of Sir Iſaac Newton*, who had many years experience as Profeſſor of Mathematics in the Univerſity of Cambridge, then is Agneſi entitled to much commendation for what ſhe has done in this Section.

Sect. IV. *The Calculus of Logarithmic and Exponential Quantities.*

Here exponential quantities are defined, and their ſeveral degrees deſcribed; and, as theſe quantities are beſt managed by logarithms, the learner is firſt taught how to find the fluxion of a logarithm, of any power of a logarithm, and of the logarithm of a logarithm; then, how to find the fluxion of any exponential quantity; and, laſtly, how to find the fluents of fluxionary expreſſions, in which there are logarithmic or exponential quantities. In ſhort, this curious and difficult ſubject is treated by the Italian lady with great ability and elegance, and with it ſhe ends the third Book of theſe Inſtitutions.

BOOK IV. *The Inverſe Method of Tangents.*

We are now arrived at that part of the work which affords the greateſt ſcope for genius, and accordingly it is here diſplayed.

The learned lady begins this Book, in her uſual way, with a definition, which is as follows:

"As, when any curve is given, the manner of finding its tangent, ſubtangent, perpendicular, or any line of that kind, is called the direct method of tangents; ſo, when the tangent, ſubtangent, perpendicular, or any ſuch line is given, or when the rectification or area is given, to find the curve to which ſuch properties belong, is called the inverſe method of tangents."

Agneſi then illuſtrates her definition by three examples, of which the firſt is this:

"Let the curve be required of which the ſubtangent is double to the abſciſs. Calling the abſciſs x, and the ordinate y, the formula of the ſubtangent is $\frac{yx}{\dot{y}}$; and therefore the equation will be $\frac{y\dot{x}}{\dot{y}} = 2x$."

* Sir Iſaac ſays, in his *Arithmetica Univerſalis*, "Artes exemplis facilius quàm præceptis addiſcuntur."
See Biſhop Horſley's edition of his works, vol. I. p. 68.

She

She then gives a further explanation of the matter in theſe words:

" The equations which ariſe by proceeding after this manner will always have (as is eaſy to perceive) the indeterminates and differentials intermixed and blended with each other, ſo that at preſent they cannot be managed, in order to proceed to their integration, ſo as to obtain the curves required; and much more if they contain differentials of the ſecond, third, and higher degrees. For, in the third Section aforegoing, the differential formulæ have always been ſuppoſed to be compounded of one indeterminate only, with its difference or fluxion. Therefore other expedients are neceſſary, to try to reduce ſuch equations to integration or quadratures, which is called the conſtruction of differential equations, of the firſt, ſecond, &c. degrees: and as to the conſtruction of thoſe of the firſt degree, we may proceed two ways; one is, to paſs immediately to integrations or quadratures, without any previous ſeparation of the indeterminates and their differentials; the other is, firſt to ſeparate the indeterminates, and ſo to make the equation fit for integration or quadrature.

" I ſhall proceed to ſhow ſeveral particular methods for both ways, by which we may attain our purpoſe in moſt equations. But very often we ſhall meet with others, which will be found ſo ſtubborn, as not to ſubmit to any methods hitherto diſcovered, or which have not the univerſality that is neceſſary." P. 248.

We obſerve, *in tranſitu*, that what is, by moſt foreign mathematicians, called *the conſtruction of differential equations*, is, by the Engliſh, called *the reſolution of fluxional equations*; that is, the finding of their fluents; and that the Engliſh notation is uſed throughout this tranſlation.

Sect. 1. *Of the Conſtruction of Differential Equations of the firſt Degree, without any previous Separation of the Indeterminates.*

This Section contains (in eight pages) the conſtructions (that is, reſolutions) of many fluxional equations, in which are two variable quantities, ſome by algebraic expreſſions, ſome by logarithms, and ſome by expreſſions of both theſe kinds; plying or dividing the given equation by ſome power or product of the variable quantities, and ſome of them by both theſe operations and a tranſpoſition of the terms. But we cannot convey to our readers an adequate idea of the ingenuity here diſplayed without a tranſcript of this Section, which our plan will not admit. It will, however, be only juſtice, both to them and the author, to remark, that among the eaſieſt of the operations here performed, are complete and general ſolu-

tions of the two fluxional equations $\frac{\dot{x}}{x} + \frac{\dot{y}}{y} = \frac{x^m \dot{x}}{a y^n}$, and $\frac{t\dot{x}}{z}$ $+ \frac{r\dot{y}}{y} = \frac{x^m \dot{x}}{a y^n}$, which were propoſed by Simpſon, in pages 289 and 290 of his Fluxions; and which that able mathematician could ſolve, in finite terms, in one caſe only.

Sect. II. *Of the Conſtruction of Differential Equations by a Separation of the Indeterminates.*

This large Section contains many ingenious devices for ſeparating the variable quantities, when two are involved together in a fluxional equation, and their application to uſe in the reſolution of many ſuch equations, or the reduction of them to others in which only one variable quantity and its fluxion enter. The chief means which Agneſi uſes for the purpoſe are convenient ſubſtitutions, ſuch as $x z = a y$, $y = z'$, $x = p + a$, and $y = q + b$, putting p, q, x, y, and z for variable quantities, and a b and t for conſtant quantities: but, for a proper idea of the operations performed in this valuable Section, we muſt refer our mathematical readers to the Book itſelf, by which they will ſee, how much more ably this difficult ſubject has been handled by the Italian lady than by thoſe eminent mathematicians Emerſon and Simpſon.

Sect. III. *Of the Conſtruction of more limited Equations, by the Help of various Subſtitutions.*

As it is nearly impoſſible to convey to our mathematical readers any proper notion of what is here done without tranſcribing it, we will take the firſt equation which we find in this Section as a ſpecimen; namely,

"In the equation $(x^n \dot{x} \pm a y^n \dot{y}) \times p = (x\dot{y} - y\dot{x}) \times q$, the indeterminates are always ſeparable, when p and q are promiſcuouſly given by y and x after any manner; algebraically, when in every term of the quantity p, the ſum of the exponents of x and y is the ſame, and thus likewiſe in every term of the quantity q; but it is not required that the ſum ſhould be the ſame in p and q." P. 285.

The reduction of this equation to the forms treated of in Book III. is effected by two curious ſubſtitutions; for which, and for the general formula obtained, as they are ſomewhat complex, we muſt refer to the Book.

This Section contains alſo (beſides five difficult geometrical problems and their ſolutions) the reduction of ſeveral fluxional equations, more complicated than that we have tranſcribed,

to one variable quantity; in the peruſal of which, we were ſtruck with wonder at the powers of the human mind, which was increaſed to aſtoniſhment when we conſidered that theſe operations were performed by a woman! Had the general *formulæ* here obtained been the work of Archimedes or Sir Iſaac Newton, our ſurpriſe would have been leſs; yet they are ſuch as Sir Iſaac himſelf, had he lived to ſee them, muſt have beheld with wonder and pleaſure.

Sect. IV. *Of the Reduction of Fluxional Equations, of the ſecond Degree, &c.*

We have here thirty-five quarto pages on a curious ſubject, on which we know not where to find three pages in any other book in the Engliſh language; and, ſince there is ſo little in our language to which we can refer our readers for ſpecimens of what is done in this Section, we cannot convey to them an adequate idea of it without a tranſcript. All we can do in this caſe is, to mention a few of the moſt important matters contained in it, referring our readers to the work itſelf, for that information which our limits will not permit us to give,

Here, then, the ſtudent is ſhown,

Firſt, How to reduce equations in which there are ſecond fluxions, to equations having firſt fluxions only, by common algebra.

2ndly, How to make choice of a conſtant fluxion, in order to render an equation more ſimple.

3dly, When a conſtant fluxion is found in an equation, how to transform it into another equation, in which the fluxion of another quantity may be made conſtant.

4thly, How to make convenient ſubſtitutions, for reducing equations in which there are ſecond fluxions, to equations which ſhall have firſt fluxions only.

All theſe operations are performed at large, in various examples.

The difficulties alſo which attend integrations, on account of conſtant quantities to be added, or what in this country is more commonly called the correction of fluents, are here conſidered and obviated.

Agneſi then informs the ſtudent, that the ſame artifices extend to the reduction of equations containing higher orders of fluxions, which ſhe illuſtrates alſo by examples; and ends her excellent Inſtitutions with advertiſing him, "that he muſt endeavour, with all his ſkill, in the ſolution of problems, to avoid ſecond fluxions, and much more thoſe of a higher order."

We

We ſhould have been glad to find, in this Book, a fifth Section, *on the Reſolution of Fluxional Equations by Infinite Series;* which, however, we are perſuaded Agneſi omitted on account of the length and intricacy of the calculations which that method requires, judging them unfit for an elementary treatiſe. As it is, we believe it has excited the mathematicians of the continent to the cultivation of this difficult part of the mathematics, no leſs than the many prizes which were given them, in the latter half of the laſt century, by the Royal and Imperial Academies of France and Ruſſia; a period in which, for want of encouragement, little attention has been paid to it in this iſland. Agneſi, in theſe Inſtitutions, publiſhed at Milan in 1748, has ſupplied us with a Book, conſiſting of ninety-four quarto pages, replete with ingenious devices (and their application) for reſolving fluxional equations, *without infinite ſeries;* while Thomas Simpſon, our beſt writer on fluxions ſince Sir Iſaac Newton, has produced no more than ſix octavo pages on that ſubject; and theſe (as we have ſeen) but imperfect.

With reſpect to the tranſlation of the work now before us, we can only ſay, that from the known character and ſkill of Profeſſor Colſon, there is reaſon to believe that it is made with care and fidelity. The firſt ſentence in Art. 14, p. 259 of the ſecond volume, is indeed ſomewhat obſcure, and not very conſiſtent with the context; but whether he has miſtaken the meaning of the original, by overlooking the word *nè* (as we ſuſpect) or not, we cannot determine, for want of a copy of it, of which there ſeem to be very few in England.

The addition made to theſe Inſtitutions by the tranſlator, conſiſts of ſeven problems and their ſolutions, caſt into the form of a dialogue, in order to render them more amuſing and diverting to the minds of youth, and to ſerve as a ſpecimen of the manner in which two or more perſons may profitably amuſe themſelves in the acquiſition of ſcience: and, as Profeſſor Colſon had long experience as a teacher, no one was better able to judge of the value of ſuch expedients than himſelf.

An Index follows, which is ſo complete, that any matter treated of in the two volumes may inſtantly be found.

The laſt paper in this volume is a Letter of Philalethes Cantabrigienſis, reprinted from the Gentleman's Magazine for November, 1801; containing, firſt, an extract from Baron Maſeres's Preface to the fourth volume of the *Scriptores Logarithmici*, in which that liberal-minded author expreſſes a wiſh, that perſons of fortune would reprint valuable tracts on navi-

navigation, and ſome other branches of the mathematics and natural philoſophy, in the ſame manner as he has made a collection of thoſe which have been written on logarithms. The Letter then adverts to the want of due encouragement, in this nation, to improvements in navigation and aſtronomy; and concludes with an addreſs to people of rank and fortune, which, we fear, indicates the want of that patronage it endeavours to recommend.

"In all civilized nations, arts and ſciences have been conſidered as making a part of the education of the great, and as being under their patronage. Among the men of rank in this country, in former ages, are to be found the names of Napier, Bacon, Boyle, Newton, Macclesfield, and Stanhope; men who excelled in ſcience, and patronized it in others. May I then be allowed to ſuggeſt to the nobility and gentry, who have of late made a conſpicuous figure in *Weſtminſter-Hall*, and to all others of rank and fortune who, although their names have not yet *graced* the columns of the London *newſpapers*, are waſting their time and money in the ſeduction of the *wives* and *daughters* of their friends, or in other idle and vicious amuſements, that, if they would exchange thoſe vicious amuſements for the innocent and rational ones purſued by the men whoſe names I have mentioned; and, inſtead of ſquandering away thouſands on *courteſans*, lay out a few hundreds in printing ſuch *ſcientific tracts* as the worthy Baron has mentioned, and in the ſupport of *Genius ſtruggling with Poverty*, it would undoubtedly be much more for their preſent honour and future ſatisfaction, as well as for the good of mankind."

"Omne animi vitium tanto conſpectius in ſe
Crimen habet, quanto major, qui peccat habetur.
* * * *
Tota licet veteres exornent undique ceræ
Atria, *nobilitas* ſola eſt atque unica *virtus*. Juv." P. 370.

We have now ſtated to our readers, as briefly as we could, the principal matters contained in theſe Inſtitutions, yet without being able to convey to them an adequate idea of the work, in the ſpace to which we are neceſſarily confined: but the general character of it may be given in few words; namely, it is copious, methodical, perſpicuous, elegant, and profound.

Baron Maſeres may therefore reflect, with peculiar ſatisfaction, on the ſervice he has done to the cauſe of mathematics in this country, by bringing this tranſlation to light.

Art.

ART. VI. *Indian Recreations; conſiſting chiefly of Strictures on the domeſtic and rural Economy of the Mohammedans and Hindoos. By the Rev. William Tennant, L.L.D. M. A. S. and lately One of his Majeſty's Chaplains in India. Two Volumes.* 8vo. 18s. Longman and Co. London; J. Anderſon, Edinburgh. 1803.

ALTHOUGH a very conſiderable portion of the information contained in theſe pages has been detailed in other productions that have preceded them, as the "Aſiatic Reſearches", "Britiſh India analyzed", "Sonnerat's Voyage", "Mr. Crauford's Sketches", &c. yet, to thoſe readers who look not for profound enquiries, they may prove both amuſing and intereſting. The work conſiſts of a variety of eſſays, compoſed at the different ſtations in India, where the author reſided, with the regiment to which he was chaplain, or had viſited from curioſity; and though there is not much order or connection in the arrangement of the ſubjects, yet many of them are important, and, as coming from an actual obſerver, have a conſiderable claim to attention. Dr. Tennant, in the Introduction, informs us, that his obſervations were made in a line of march, of more than three thouſand miles; and a wonderful variety of objects muſt, indeed, have attracted his notice, while traverſing ſo vaſt an extent of country, and inhabited by ſo many different claſſes of people. What is inſerted concerning the Hindoo cuſtoms and manners, naturally excites a much greater ſhare of intereſt than what relates to thoſe of the Mahommedans, which have been ſo often detailed by other authors; and from the ſections that treat of the former will our extracts be chiefly made. The ground traverſed is Indian, and therefore the *aborigines* and their peculiarities are the more proper ſubjects of inveſtigation.

The ſtability of the Indian cuſtoms and manners, through ſo many centuries and ſuch aſtoniſhing revolutions, is juſtly aſcribed to their being ſanctioned by that religion whoſe ſacred rites pervade every part both of their domeſtic and public inſtitutions. That this ancient and celebrated nation ſhould have had no regular native hiſtorian to tranſmit to poſterity the events of ſo many ſucceſſive ages, is certainly ſurpriſing; but no records deſerving the name of hiſtory have been yet diſcovered. Sir William Jones, however, was of opinion, that ſuch hiſtories actually exiſted in Caſhmire, and the tranſlation of them is enumerated among the *deſiderata* in the firſt volume of his works. Of India, in the middle centuries, we know little,

little, but through the medium of Ferishta's Persian History; and the Mahabbarat, it is to be feared, of the earlier ages record nothing but legendary tales. A translation of it is undertaken by Mr. Wilkins, p. 11. The Mahratta nation, forming a prominent portion of the aboriginal inhabitants, are entitled to, and have, an early notice taken of them, p. 29. The rank and condition of the different classes of Hindoos are afterwards detailed, with the addition of reflections that do credit to the author. If an insurmountable barrier is placed between the four great tribes, though it may repress genius and emulation, it diffuses happiness and resignation among those, by far the more numerous class, who are destined to toil and servitude: the metempsychosis teaches them, that the *present* is a state of probation for one better, to be secured only by unrepining submission, and practical piety, p. 91. The abstinence and penances to which the Hindoo is doomed, keep him cool and temperate in a burning region; exclude intoxication, and banish contention, its consequence. His ablutions are numerous and troublesome, but they brace his debilitated frame, and induce health and cleanliness. Indeed the Brahmin legislator, like the Egyptian, seems to have made the preservation of health a part of religion, and, in consequence, many of the Indians attain to very great ages.

Dr. Tennant, at p. 139, very properly and spiritedly attacks the translator of the "Code of Gentoo Laws", for some expressions in the Preface to that work, which evidently tend to exalt the antiquity of the Hindoo above the Jewish scriptures. As we have reason to know that Mr. Halhed no longer retains the sceptical sentiments here imputed to him, we shall not dwell upon the subject. The various penances of the Hindoos are then described in an impressive manner, and some striking features of resemblance in religious and civil customs, between the Jewish and Hindoo systems, are pointed out; a ground which has already been occupied by Dr. Priestley*, though with a very different view, p. 171. A very discouraging account follows of the efforts of several respectable characters, at home and in India, to make converts to Christianity among the inferior classes of the Hindoos. In the present unimproved state of their minds, and purposely kept, as they are by the Brahmins, in the most profound ignorance, Dr. T. seems to think the task utterly impracticable. He informs us, that

"a society of well-disposed persons in Britain collected a fund many years ago, and sent out missionaries; and though that establishment still

* See Brit. Crit. Vol. xix. pp. 241, 404.

subsists

ſubſiſts in Calcutta, no converſions of any moment have ever dignified its labours. It has for ſome time been united with a Daniſh ſociety, formed upon a ſimilar plan, and with the ſame views: after thus combining their efforts and their reſources, the miſſion is at preſent in a more languiſhing ſtate than ever. An elegant church has been erected, but none of the natives, even of the loweſt caſt, have as far as I can learn, ever condeſcended to come under its roof: the edifice is therefore uſed as one of the ordinary places of worſhip for the Engliſh inhabitants. Excepting a few of the pariah tribe in the neighbourhood of Madraſs, who are ſometimes ſeen liſtening to the diſcourſes of the Miſſionaries, with much greater appearance of wonder, than of intelligence, the apoſtles of the eaſt cannot boaſt of having gained to their ſociety, even thoſe unfortunate Hindoos, who have been debarred all communication with the reſt of mankind.

"These conſequences are the unavoidable reſult of the labour of converſion, as it has been hitherto carried on in India; and by every perſon acquainted with the ſituation of the Hindoos, they muſt have been foreſeen. Neither the zeal of our Miſſionaries, nor that of their employers, has been directed by knowledge.

"When the Spaniards are ſaid to have converted thouſands of the native Americans in a day; and their clergy to have adminiſtered the ceremony of baptiſm to ſuch multitudes, that they were no longer able to lift their hands, their enthuſiaſm impoſed upon themſelves, and led them to impoſe upon the world. Theſe new converts to Chriſtianity, could in no ſenſe merit that honourable appellation. In order to their being Chriſtians, it was firſt requiſite to make them reaſonable creatures, a title to which ſavages with hardly a ſingle intellectual idea, have ſurely but little claim.

"The firſt fruits of the American vineyard, were therefore uſeleſs, by being premature. The acquieſcence of the ſimple convert, in doctrines to him incomprehenſible, could be attended with no alteration either of belief, or of conduct; no additional light was conveyed to his underſtanding, nor any new motive ſupplied to influence him in the practice of duty. His name and appellation were alone changed; and if there be any virtue in charms or names, he was a complete believer from his childhood.

"Were, therefore, the whole body of the multitude of Hindoſtan, from caprice, or views of intereſt, at once to abandon their ſyſtem in the preſent ſtate of their intellectual improvement, the circumſtance might be a triumph to the Miſſionaries: but it could by no means be conſtrued into a victory to truth; nor would the number of real Chriſtians be augmented by this apoſtacy. In their preſent ignorance, not of religion, but of every moral precept, to lay before them the ſublime doctrines of Chriſtianity, is to violate its prohibitions, by "caſting pearls before ſwine."

"That mental degradation, and univerſal ignorance which I have already noticed as characteriſing the lower ranks of the Hindoos, muſt be previouſly removed before they can either comprehend, or profit by any religious doctrine whatever. When therefore the miſſionary pitches his tent, and harangues them in the lofty ſtrains of *his* goſpel eloquence, his labours have been followed by effects ſuited to their prudence. In Europe,

Europe, where the circumſtances of the people are not attended to, or perhaps not generally known, much regret is expreſſed at this uniform want of ſucceſs in the work of converſion. You are ſurpriſed that miracles are not wrought, in an age in which you profeſs to believe they have ceaſed.

"In his preſent ſtate of ignorance, and under the terror of excommunication from the Brahmins, by whom all his opinions are implicitly guided, the converſion of a Hindoo may certainly be regarded, as a thing ſomewhat miraculous. To ſuppoſe him able to comprehend the doctrines of Chriſtianity, and at liberty to embrace them, while no converts have been made by them, during a period of near two hundred years, in which they have been preached; would be to aſſert that they were inferior in value, or ſupported by leſs evidence than the doctrines of that ſyſtem to which he continues to adhere. The doctrines of Chriſtianity are addreſſed to us "as wiſe men", who are commanded to "judge what they ſay": it is therefore no objection to them, that there may be a degree of ignorance below their comprehenſion, and a degree of ſuperſtitious fear, which their allurements but ill underſtood, cannot overcome.

"There muſt, in every mind, be ſome degree of information, and ſome ſtrength of intellect, before a preference can be given to any arguments, or any ſyſtem of opinions to another—Over total ignorance, truth has no power." Vol. i. p. 207.

Again, he obſerves:

"Unfortunately for them, the Brahmins will not allow them to exerciſe the ſmall degree of reaſon they may poſſeſs. Any departure from the cuſtomary rites, is held up as of all things the moſt ſinful, and not to be expiated by the ſevereſt puniſhment. Thus the attachment of the Hindoo to his faith and worſhip, is guarded equally by his ignorance and his fears: and it is the care of the prieſthood, who are here the ſole guides of opinion, to keep him under the compleat dominion of both. They watch to preſerve ignorance, not to diſſeminate knowledge, every inlet to which is guarded as cloſely as the avenues of death.

"From theſe cauſes no degree of ſucceſs has ever ſignalized the labours of European miſſionaries in any part of India. They ſeem, at laſt, weary of ſo fruitleſs an attempt, and have either deſiſted from the purſuit, or carry it on with a liſtleſs indifference, which gives no countenance either to the wiſhes of the pious, or the expectations of the miſſionaries. On the Malabar coaſt, and in the Myſore, ſome of the lower claſſes have attended the miſſionaries, and have yielded a kind of aſſent to their doctrines, if aſſent can be given to what is not underſtood.

"At different periods, the fervor of zeal, or the effuſions of humanity, have broke forth, and produced new efforts in favour of the natives: but theſe tranſient exertions have often languiſhed before they reached ſo diſtant a ſcene of action; or they have been ſoon overborne by that indolence and diſſipation which ſo frequently characteriſes Europeans in the Eaſt. There has lately been devoted to this ſervice twenty thouſand pounds, a larger ſum than any yet contributed by any indivi-

individual: three miſſionaries, ſupported by the intereſt of this fund, are intended to be ſent to Benares, the great ſtorehouſe of the Brahmin ſuperſtition; there to combat its uſurpations at the very center of their power. Among the beſt informed part of our ſociety, no ſanguine expectations are entertained, that this project will terminate more ſucceſsfully than thoſe which have preceded it." P. 212.

The remaining portion of the firſt volume principally relates to Mahommedan cuſtoms, civil and religious, as obſerved by this author in various parts of India; the Mogul government as ſettled by Akber, of which we have a better account in the Ayeen Akbery itſelf, now common in this country; with the addition of details relative to our eſtabliſhments there, the expences and the commerce of the Company, &c. &c. But as the dates of moſt of theſe ſtrictures are prior to the year 1800, many as far back as 1796 and 1797, ſince which periods very conſiderable changes have taken place in all the departments, from the rapidity and extent of our conqueſts in that region, we ſhall not dwell upon them, but paſs on to the ſecond volume, which contains ſome intereſting particulars relative to the agricultural concerns of the Hindoos, their manufactures, and the diſputed ſubject of the population of India. The author confeſſes that on theſe topics he has, while his work was at the preſs, availed himſelf of the lucubrations of other writers, later in date, and whoſe accounts at once confirm and elucidate his own ſtatements. This confeſſion ought to ſhield him from *ſevere* cenſures, as a plagiariſt; but we think he ought, in common juſtice, to have conſtantly given references at the bottom of the page, to the books and writers with whom he has taken this liberty. This, however, is very rarely indeed performed, and the reader is conſequently ignorant, while he is peruſing theſe pages, of the actual ſource of the entertainment he receives.

The firſt ſection of the ſecond volume diſcuſſes the population of Britiſh India, which Dr. T. obſerves, as no public regiſters of births and burials are kept there, as in Chriſtian Europe, cannot be preciſely aſcertained; with the new conqueſts in Deccan and Myſore, he eſtimates it at 50 millions, but this ſtatement probably is conſiderably over-rated. The Hindoo huſbandry is next conſidered, which he mentions as being in a far leſs perfect ſtate than, from their opportunities of improvement, it ought to be. Some of the reaſons for this defect adduced by him are as follows:

"With an excellent ſoil and climate, and poſſeſſed of almoſt every variety of cultivated grain, and a competent number of hands to raiſe them, the imperfection of huſbandry in Hindoſtan is far greater than we ſhould have expected.

"1. The

" 1. The beſt ſeaſon of ſowing is not ſufficiently attended to: the month of the rains has been found the moſt advantageous period for rice, ſince it admits of the harveſt in the commencement of the dry weather. Hence the rice of this ſeaſon is not only moſt plentiful, but is not liable to early decay. From the want of a ſufficient number of hands, induſtry, and capital, this crop is ſometimes ſown in the dry weather, and at the beginning of the rains, when the return is never equally profitable. In the caſe of ſowing during the dry ſeaſon, the expence of irrigation becomes ſo great, as muſt encroach deeply on the profits. Though ſeveral ſeaſons occur here in the ſame year, yet much greater attention to the period ſuitable for different crops, than is paid by the farmer, is neceſſary.

" 2. The Hindoo peaſant is deficient in the choice and ſelection of the beſt varieties of each grain. The culture of almoſt every plant, and particularly of the *gramina*, in proportion as it has been long diffuſed, induces numerous varieties. The ſeveral ſeaſons of cultivation, added to the influence of ſoil and climate, have multiplied the different ſpecies of rice into endleſs variety. From the awned and unawned, from that growing on the mountains to that produced in humid ſituations, there are various diverſities, adapted to every circumſtance of ſoil, climate, and ſeaſon, which might exerciſe the judgment of ſagacious cultivators, but which the Hindoo overlooks, except in the moſt obvious caſes. The enlightened farmers in Britain would here find ample room for improvement.

" Of wheat and barley there are much fewer varieties: and I do not find in practice, that the ſimple expedient of changing the ſeed is attended to. The moſt common ſamples are ſmall, and not ſufficiently plump. The barley is probably too mean a ſpecies for our excellent ſoil and climate. It is invariably Big*, or the Hordeum tetraſtichum of Linnæus. The wheat is a ſmall long-awned variety, apparently unchanged for many centuries.

" 3. There is great want of green crops for houſe feeding; a circumſtance the more remarkable, ſince, during the dry months, the fields not in crop are reduced to a ſtate of abſolute ſterility, and the ſtock barely kept alive. This is the more inexcuſable, becauſe there is, in the occupation of huſbandry here, every variety of pulſe that is known. No ſeaſon is without its appropriate ſpecies; but moſt ſpecies are ſown or ripen in the winter.

" As all theſe thrive on poor ſoils, and require but little cultivation, they would prove moſt valuable products in huſbandry, could they be adminiſtered as green food, or applied as hay. The millets are alſo in great variety: they bear a low price, and are the food of the pooreſt claſſes. Several of theſe grains are reſtricted to no ſeaſon, vegetate rapidly, and occupy intervals between other crops; yet no contrivance has been fallen upon to have a ſufficient ſupply of them for the ſuſtenance of live ſtock during winter and ſpring. The maize, though the moſt productive of all corn, and not inferior as human food, has not yet been converted to this purpoſe. The coarſe ſtraw of this, and ſome other ſorts of corn, ſeem to make up the whole of

* The name of a ſpecies of barley. *Rev.*

the

the wretched provender of this country, where the cattle that ſurvive hunger at certain ſeaſons are barely able to walk.

" 4. The univerſal uſe and vaſt conſumption of vegetable oils muſt be regarded as in ſome reſpects prejudicial to agriculture. Much labour, and a great proportion of cultivated land, is occupied in the produce of this article, which might partly be ſaved by the uſe of animal food: oil is neceſſary to ſeaſon and enrich their food, where deprived of that article of diet. In anointing the body, and in ſupplying their lamps, immenſe quantities are conſumed. Hence the extenſive cultivation of linſeed, palma chriſti, ſeſamum, and many other articles that trench deeply upon the productive grounds for human ſuſtenance; this muſt be highly diſadvantageous, if it be true, as ſome have alledged, that all crops are ſcourgers, in proportion to the oil they contain.

" 5. Among the imperfections of our huſbandry, the too ſcanty cultivation of the moſt valuable crops cannot be omitted. Tobacco, ſugar, indigo, cotton, mulberry, and poppy, are by far the moſt important productions of Bengal: theſe are not only rich in proportion to the land they occupy, but are moſt valuable in commerce and manufactures. They require land highly cultivated, and appropriated to their production; and there can remain no doubt, that a ſpirited huſbandry would convert a far greater proportion of the land to theſe valuable productions. Theſe do not hitherto occupy perhaps the twentieth part of the land which a greater capital, and more active induſtry, would force into their production. This end once accompliſhed, the number of productive labourers, and the profits of huſbandry, would be encreaſed in a very great degree. Sugar, as it ripens during the end of the dry ſeaſon, might of itſelf probably ſupply the grand deſideratum of Indian huſbandry, the want of green food for cattle. It is the moſt nutritious of all vegetable food for every animal that has yet been fed with it.

" 6. The paltry and inſufficient implements of huſbandry form another great obſtacle to good cultivation. In Spain, Italy, and the ſouthern countries of Europe, theſe implements are bad; but yet here they are outdone by the Hindoſtanee ſpade or ſhort hoe, by the wretched ſubſtitute for a harrow, and the trifling plough. Two or three pair of oxen are aſſigned to each plough, relieving one another, till the daily taſk be completed. Several ploughs in ſucceſſion deepen the ſame furrow, or rather ſcratch the ſurface; for the plough wants a contrivance for turning the earth, and the ſhare has neither width nor depth to ſtir a new ſoil. A ſecond plowing croſſes the firſt, and a third is ſometimes given diagonally to the preceding. Theſe are frequently repeated, and followed by the ſubſtitute for the harrow before the tilth can be completed. The weeders uſe the ſhort-handled ſpade, and ſit down to their work. However familiar that poſture may be to an Indian, his labour is not employed to advantage in this mode of weeding.

" Expenſive implements of huſbandry, or complex machinery, are perhaps not neceſſary in oriental agriculture; yet it cannot fail to ſtrike every obſerver, that their tools are far below the ſtandard neceſſary for cheap and well executed labour.

" The

"The univerſal uſe of the reaping-hook, inſtead of the ſcythe, occaſions alſo much unneceſſary labour. This does not ariſe merely from the want of a more expeditious implement, but from the practice of ſelecting the ripeſt plants, which waſtes much time, while it damages the crop. Even the advantages of this practice are not fully gained; for, in one field, while the Ryut gathers the plants as they ripen, in another you will ſee the crop allowed to paſs the period of maturity. The loſs thus incurred by the grain which drops before harveſt is ſo conſiderable, that if the field remains unſown, it will afford a crop by no means contemptible." P. 8.

Other cauſes enumerated by Dr. T. for leſs productive crops than are to be expected in ſuch a fertile region as India, are, the univerſal want of good roads, which are ſo neceſſary to forward all the operations of huſbandry; the want of incloſures, to ſecure the riſing crops from the treſpaſs and depredations of cattle, in a country where ſuch large tracks are neceſſarily reſerved for paſturage, and the ſupport of a people almoſt living upon milk; want of capital, which contracts and cripples all the efforts of an otherwiſe induſtrious people, both in agriculture and manufactures; and, finally, want of ſecure leaſes, and a permanent intereſt in their poſſeſſions, which is a ſtill more effectual and fatal obſtacle to the exertions of energy and ſpirit, in every ſpecies of improvement. P. 20.

At p. 42, we have a curious and extended account, in part profeſſedly taken from Dr. Roxburgh, of the cultivation of the ſugar-cane. Increaſed plantations of that valuable plant are recommended, from the ſoil, in many parts of India, being more congenial to its growth than Jamaica, and from its producing the ſaccharine juice in more abundant quantity, as well as of a richer quality; though in the act of purifying it the Hindoos are miſerably deficient; and conſequently the value of the Eaſt-India ſugars in Europe is proportionably depreſſed. It muſt give pleaſure to that humanity, which has often wept over the calamities of the ſuffering Hindoos, when the crops of rice have fallen ſhort, that a ſubſtitute for it, a vegetable, flouriſhing moſt in thoſe dry ſeaſons which induce the failure of rice, is beginning to be cultivated in Bengal, the wholeſome and nutritive plant, ſo cheriſhed in Britain, the POTATOE. The bread-fruit tree has alſo been attempted to be introduced, by perſons influenced by the ſame benevolent motives; and Dr. T. deſcants on the policy of theſe efforts to ameliorate the ſtate of the people, by ſubſtitutes of this kind, from the inevitable expences of government, in providing food for the millions who are, in thoſe inauſpicious ſeaſons, brought to the verge of the grave. P. 48. The natural hiſtory of certain animals, indigenous, but not peculiar to India, occupies ſeveral following

lowing ſections, the elephant, the camel, the buffalo, the jackall, the ape, &c. &c. The utility of ſome in war, of others in commerce, and the ſport and amuſements created by the remainder, are dwelt upon with entertaining vivacity. P. 121.

The author next proceeds to illuſtrate what he has ſaid of Indian agriculture generally, by particular remarks on the mode of carrying it on in various diſtricts, as, firſt, on that waſhed by the Ganges at Rajahmahl, where he has ſeen the graſs, or jungle, as it is called, of the height of ſeven or eight feet. This is ſet fire to; and over the naked burnt ſurface, the plough, and an inſtrument like "a ladder, eighteen feet in length, drawn by four bullocks, and intended as a roller", but both very inadequate to the taſk of breaking the hard clod, are repeatedly drawn. This, he obſerves, is a tedious and ineffectual proceſs, and the end might be obtained better and quicker by the ſpade. The ſeed is then ſown, and left to be matured by the fertilizing Ganges, in its annual inundations. Much depends, as in Egypt, on the degrees of height to which the river attains: if the rains in the upper regions of India are deficient, the waters do not overflow ſufficiently, and the crops fail: if the inundation is exceſſive, the grain is ſwept away, cottages are deſtroyed, and whole villages are ſurrounded. Thus, if the Ganges is ſometimes a ſource of wealth and fertility, it is at other times a dreadful ravager and deſolater of the vaſt valley through which it rolls. The diſtricts remote from the great rivers are irrigated by ſtreams of water drawn from thoſe tanks, or vaſt reſervoirs, which it was the duty and pride of their ancient monarchs to conſtruct and to preſerve. Many of theſe are now in ruins, and agriculture and national wealth proportionably decline.

The horticulture of India, and the hiſtory of ſome rare and curious plants and trees, are next conſidered, as thoſe from which OIL is extracted, an article in great requeſt throughout India. Among theſe are the Palma Chriſti, Seſamum Orientale, the Madhuca, or Mahwah plant, mentioned ſo often in Sacontala. An entire ſection is devoted to the important indigo plant, commencing at p. 142; the ſilk manufactures occaſion another to be aſſigned to the cultivation of the mulberry tree, p. 161; and the cotton, opium, and cochineal of India give opportunity for diſſertations on the plants and ſhrubs to which they belong. Though theſe have not the ſtamp of entire originality, that on cochineal, p. 217, being almoſt entirely taken from Dr. Fontana; yet to readers who are not Indian ſcholars or naturaliſts, and may wiſh to ſee an agreeable compendium of matters relative to that intereſting country, they may ſufficiently anſwer their title of "Recreations".

In the remaining portion of the volume, ſome of the manufactures connected with the plants and inſects above-mentioned are deſcribed, particularly that of ſilk. The ſaltpetre of Bengal is not forgotten, nor are the diamond mines of Golconda, nor the pearl fiſheries of Manar. Near the cloſe of the volume, the author's progreſs through various parts of the Britiſh ſettlements, and the adjoining provinces, with the army to which he was attached, is detailed; and a ſurvey is taken of many intereſting remains of the power and grandeur of the ancient monarchs of this now fallen empire. The ruins of the great city of Canouge, deſcribed p. 369, exhibit an awful picture, and an impreſſive leſſon. The Duab, or interamnian country, between the Ganges and Jumna, is one ſcene of deſolation, though once the richeſt and moſt fertile country in the world. Delhi, the far-famed capital of India, is little better than a heap of ruins. P. 373.

From our preceding ſtatement of the ſubjects of theſe volumes, the reader will perceive that Dr. T. has provided an entertainment for him of a very various nature. If he be not faſtidiouſly nice, he may here and there find a palatable viand; but certainly many of the diſhes have already been ſerved up to the public. By the very ſelection of thoſe ſubjects, Dr. T. has evinced that he poſſeſſes a diſcriminating mind; why did not his judgment lead him to aſpire to nobler honours in literature than thoſe that merely reſult from ſucceſsful compilation?

ART. VII. *Catholic Emancipation.* 8vo. 59 pp. 1s. 6d. Stockdale. 1805.

WE have lately ſeen a curious Letter, in manuſcript, addreſſed to James I. of England, by one of his zealous partiſans, congratulating him on his country being emancipated from the tyrannical influence of Popery. Little did the writer think that the grandſon of his Sovereign would be compelled to abdicate his dominions, from an infatuated and extravagant attachment to the ſame encroaching ſect. In Ireland we have beheld the experiment made, of alleviating the difficulties, and removing the reſtraints, under which the Roman Catholics alledge themſelves to labour; and

what has been the result? Every conceſſion and every in dulgence has been followed with reiterated clamours and accu mulated complaints; and now nothing will give ſatisfaction but the taking a ſponge, and totally obliterating every ſha of diſtinction.

The author of this maſterly pamphlet temperately, but fo cibly, points out the calamities which muſt inevitably re from ſuch a meaſure. He demonſtrates, in the moſt unanſwe able manner, from our paſt hiſtory, how totally impoſſible it that Catholics and Proteſtants can agree together in adminiſteri political power. The reſult muſt neceſſarily be, that what is call Catholic emancipation muſt, in Ireland, produce Catholic a cendancy. It is the very genius and eſſence of the ſect not to ſatisfied with equality; nor could they act conſiſtently wi their creed, or with their ideas of duty, not to obtain and co firm their aſcendancy. The author firſt diſcuſſes the ſubje Catholic Emancipation, and he ought to be heard and attende to.

" Nothing, we have been told, can preſerve Ireland but *Catho Emancipation*". Do all thoſe who hold this language underſtand themſelves, are they aware of the mode by which alone it can be a fected, or have they formed in their minds any fixed and preciſe i tion of the meaning of this phraſe of boundleſs ſignification?

" I apprehend not;—I ſhall, therefore, before I proceed furth ſtate my preciſe ideas of *Catholic Emancipation*, and of the manner which it is to be effected. *Catholic Emancipation* I conceive to be, diſpenſation of thoſe who profeſs the Roman Catholic religion, fro the neceſſity of taking the oaths of ſupremacy and abjuration, a making and ſubſcribing the declaration annexed to them; and an e cluſive privilege to men of that communion to ſit and vote in the tw houſes of parliament, and to fill the higheſt offices in the empire, wit out taking thoſe TEST OATHS of their allegiance to the conſtitution in church and ſtate, which our anceſtors thought neceſſary for the ſe curity of both; which TEST OATHS every *Proteſtant* in England an Ireland is now obliged to ſwear before he can become a ſenator, or fi any of the higher employments under the government.

" I conceive this great change in our preſent conſtitution is to b effected, as far as the Iriſh Roman Catholics are concerned, by a repe of the following clauſe of the Iriſh Act, 33d Geo. III.

" Be it enacted, that nothing herein contained ſhall extend, or b conſtrued to extend, to enable any perſon to ſit or vote in either hou of parliament, or to hold, exerciſe, or enjoy the office of lord lieu nant, lord deputy, or other chief governor or governors of this king dom (Ireland), lord high chancellor, or keeper, or commiſſioner o the great ſeal of this kingdom, lord high treaſurer, chancellor of th exchequer, chief juſtice of the king's bench or common pleas, or lor chief baron of the court of exchequer, juſtice of the court of king bench or common pleas, or baron of the exchequer, judge of the cou

of adminiſtration, maſter or keeper of the rolls, ſecretary of ſtate, keeper of the privy ſeal, teller or caſhier of the exchequer, or auditor general, lieutenant or governor or cuſtos rotulorum of counties, ſecretary to the lord lieutenant, or other chief governor or governors of this kingdom, members of his majeſty's moſt honourable privy council, prime ſerjeant, attorney general, ſolicitor general, ſecond and third ſerjeant at law, or king's council, maſters in chancery, provoſt or fellow of the college of the holy and undivided Trinity of Queen Elizabeth, near Dublin, poſt-maſter general, maſter and lieutenant general of his majeſty's ordnance, commander in chief of his majeſty's forces, generals on the ſtaff, and ſheriffs and ſubſheriffs of any county in this kingdom, or any office contrary to the rules, orders, and directions made and eſtabliſhed by the lord lieutenant and council, in purſuance of the act paſſed in the ſeventeenth and eighteenth year of the reign of king Charles the Second, entitled, " An Act for explaining ſome doubts ariſing upon an act, entitled, an act for the better execution of his majeſty's gracious declaration for the ſettlement of his kingdom of Ireland, and ſatisfaction of the ſeveral intereſts of adventurers, ſoldiers, and others his ſubjects there; and for making ſome alterations of, and additions unto, the ſaid act for the more ſpeedy and effectual ſettlement of that kingdom", *unleſs he ſhall have taken, made, and ſubſcribed the oaths and declarations, and performed the ſeveral requiſites, which by any law heretofore made and now of force are required, to enable any perſon to ſit or vote, or to hold, exerciſe, and enjoy the ſaid offices reſpectively.*"

" The repeal, I conceive, of this clauſe of the 33d of Geo. III. and a bill brought into parliament to allow Papiſts, or perſons profeſſing the Roman Catholic religion, a diſpenſation from the neceſſity of taking the oaths, and making and ſubſcribing the declaration contained in the Iriſh act, ſecond of Anne, chap. 14, will effect for them that emancipation they are now ſeeking through the agency of their Engliſh friends.

" The *Emancipation* of the Engliſh Roman Catholics (which of courſe muſt be propoſed at the ſame time) is to be effected, I conceive, by a bill brought into parliament for that purpoſe, to repeal all the diſabling ſtatutes ſtill in force againſt them in England, and to give them alſo a diſpenſation from taking the oaths of ſupremacy and abjuration, and making and ſigning the declaration annexed to them.

" Theſe are the only modes by which, as I conceive, Catholic Emancipation can be effected,

" I am aware that other oaths and engagements will be framed for the Roman Catholics; but I do inſiſt, that thoſe bulwarks of our preſent conſtitution in church and ſtate, the oaths of ſupremacy and abjuration, and the declaration annexed, muſt be diſpenſed with, before they can be *emancipated;* and ſee then the abſurdity that follows, unleſs the ſtate aboliſhes the oath of ſupremacy altogether—every Proteſtant will be obliged to *ſwear* what none of them attempt to deny, viz. that the king is the head of the church, as well as of the ſtate; whilſt every Roman Catholic in the empire will be *legalized* in his denial of the king's eccleſiaſtical ſupremacy, and exempted from all the

pains and penalties of a *præmunire*, to which every Proteſtant will ſtill left liable." P. 6.

It ſeems unneceſſary to point out thoſe paſſages in Engliſh hiſtory, from which this writer clearly proves how the Proteſtants were with difficulty preſerved from utter extirpation, as repreſented by Temple, Borlaſe, Leland, Hume, &c. They are too recent and too impreſſive to be eaſily effaced. But it is well worth the reader's while to conſider what are the preſent tenets of the Roman Catholics. Are they the ſame as formerly, and may not the ſame conſequences be expected? The writer of this publication demonſtrates, that they are both unchanged and unchangeable. For the truth of this, he appeals to themſelves.

"Mr. Plowden, the great Engliſh and Iriſh Roman Catholic champion, has moſt candidly acknowledged, "that if any one ſays, or pretends to inſinuate, that the modern Roman Catholics, who are the late object of the bounty of parliament, differ in one iota from their anceſtors, he either deceives himſelf, or he wiſhes to deceive others. *Semper eadem* is more emphatically deſcriptive of our religion than of our juriſprudence."

"Doctor Troy, the preſent titular archbiſhop of Dublin, who I ſuppoſe does not hazard opinions lightly, has *expreſsly declared*, in his paſtoral letter to the Roman Catholics of Ireland in 1793, that "the *religious opinions of the Roman Catholics being unchangeable*, are applicable at all times."

"And Doctor Troy, in the ſame paſtoral letter, dogmatically aſſerts, "that the church of Rome is infallible in her doctrinal decisions and canons on points of faith and morals; and therefore Catholics are obliged to adhere implicitly to ſuch decrees and canons of the church aſſembled in general council, and confirmed by the Pope, as rules of faith." Now all the dangerous and abominable doctrines of the church of Rome already ſpecified, emanated from the general councils of that church, particularly from the councils, 4th Lateran, Conſtance, and Trent, and were approved of and confirmed by the Popes; and Dr. Troy tells his flock that they are implicitly bound to adhere to the decrees of the general councils of their church, and the celebrated late Roman Catholic writer Mr. Plowden, in his "Caſe ſtated," publiſhed in 1791, alſo maintains the ſame doctrine of the infallibility of general councils!

"The late Lord Clare, in his ſpeech in the Iriſh Houſe of Lords in 1793, upon the paſſing of the laſt "Bill for the Relief of his Majeſty's Popiſh or Roman Catholic Subjects of Ireland," (that ſpeech ſo prophetic of the events that have taken place) declared, "I am confident, that the old Romiſh ſuperſtition is at this hour as rank in Ireland as it was in the year 1641. I am confident, that there now is, and always has been a regular and conſtant correſpondence and communication kept up between this country and the court of Rome; and that the ſpiritual power of the Pope is at this day acknowledged as implicitly as it was at any period of Iriſh hiſtory." The links of that communication

munication are the Roman Catholic clergy, and they are the men who guide, govern, and direct the conſciences and opinions of that very numerous and diſſatisfied body of men, the Roman Catholics of Ireland. I am informed, that there are at this moment in that country two thouſand three hundred Roman Catholic eccleſiaſtics, perfectly independent of the government, moſt of them men educated in a foreign country, acknowledging and obeying a foreign juriſdiction, looking up to a foreign power for their advancement, and depending upon voluntary contribution for their bread; attached to the government under which they live by no bonds of intereſt, duty, or affection to ſociety; by none of thoſe endearing ties which control ordinary men in their conduct, and which even check thoſe of the moſt daring minds in their projects of unlawful ambition, by the dread, leſt their failure ſhould entail reproach and poverty upon their children and deſcendants.

" Such has been the condition of the Roman Catholic clergy of Ireland ſince the days of Elizabeth; and the conſequence has been, that ſuch numbers of them have openly appeared in, or ſecretly abetted every conſpiracy and rebellion which has afflicted Ireland from that day, down to the eventful times in which we live." P. 41.

His next poſition, that Catholic Emancipation will produce Catholic aſcendancy, requires only to be read, to be allowed with the moſt unequivocal conviction. Will not the Catholics naturally at elections of every kind ſupport the candidate of their own religion and party? Moſt aſſuredly they will: and what a ſcene of ſtriſe and religious animoſity muſt ariſe!

" In a word", ſays the author, " whenever the oath of ſupremacy is diſpenſed with in favour of Roman Catholics, they will be thereby enabled to do by law, what James II. attempted in their favour without law, viz. to ſeize upon all the corporations in Ireland.

" Will the colliſion of parties and intereſts that muſt take place during the ſtruggle for power, calm the religious animoſities of either party?

" Will the deſpair of the Proteſtant, and the triumph of the Catholic produce a " brotherhood of affection among men of all religious denominations?"

" Are ſuch to be the fruits of this great meaſure for *tranquillizing Ireland?*—tranquillizing Ireland!!!

" If all the diſturbers of the peace of ſociety, were to combine to deviſe a meaſure, which was calculated to throw a country into a ferment, by letting looſe all the turbulent and ambitious men within its circumference; which was intended to divide man from man, by the colliſion of oppoſite political and religious parties, their moſt miſchievous wit could not deviſe a ſcheme more effectual for theſe purpoſes, than Catholic emancipation.

" If I am to ſpeak without diſguiſe (ſaid the late Lord Clare) civilization has not made any conſiderable progreſs amongſt us; and therefore, the kingdom of Ireland is, of all the nations of Europe, the moſt dangerous to tamper with, or to make experiments upon. Her preſent diſturbed and diſtracted ſtate has certainly been the conſequence of

a ſeries

a ſeries of experiments, practiſed upon her for a courſe of years." P. 55.

The pamphlet concludes with a recapitulation of the author's arguments, proving that the Iriſh Roman Catholics do now enjoy an equal ſhare of civil liberty with their Proteſtant fellow ſubjects, and that they are exempted from moſt of thoſe diſabilities to which their Roman Catholic brethren in this country are ſtill liable. He obſerves, that Parliament cannot, in juſtice, admit them to a full ſhare of the political powers of the ſtate, without repealing the Teſts, Oaths, and Laws, by which *other* Diſſenters are reſtrained. Would not this repeal, he aſks, be a direct violation of that conſtitution which our Sovereign at his coronation has ſworn to preſerve? Roman Catholics and Proteſtants, either in England or Ireland, never have agreed in adminiſtering together the powers of government, and they never will. The doctrines and principles of the Church of Rome flouriſh, at this day, in as full vigour as ever. The power of the Court of Rome is as implicitly acknowledged, at this day in Ireland, as in any former period of our hiſtory. Having ſtated theſe, and other poſitions with great clearneſs and ability, the writer concludes with this animated apoſtrophe.

"Finally, let us never forget, that our wiſe anceſtors (even without the awful example of the French revolution before their eyes) were cautious how they tried innovations in government; let us keep in mind, that they never indulged the theoretical hope of gaining over a diſcontented party in the ſtate, by timidly yielding to their claims; and never were guilty of the weakneſs of diſguſting their tried and firm ſupporters, by hazardous experiments to conciliate their opponents:—But by manfully meeting the dangers with which they were conſtantly ſurrounded, they ſecured the confidence of their friends, and while they appalled their adverſaries, extorted their reſpect.

"If, in the inſcrutable decrees of Providence, it be ordained that the venerable fabric of the conſtitution, which our anceſtors have raiſed, muſt at length fall, let us at leaſt have the conſolation to reflect, that we ourſelves have not, by ſhaking the pillars, accelerated its deſtruction." P. 59.

A more able or more excellent appeal to the underſtandings of Engliſhmen has ſeldom been made. At this juncture it ſhould be peruſed by all to whom the welfare of the United Kingdom is dear; and that, we have great ſatisfaction in believing, is a deſcription which will apply to a proportion of our countrymen, ſufficient to preſerve unimpaired and entire the perfect fabric of our faith; to the ſupport of which, we hold even life itſelf of far inferior conſideration.

ART.

Art. VIII. *An Introduction to Muſic, &c.*

(Concluded from our laſt, p. 72.)

IN our laſt number, we preſented the public with Mrs. Gunn's *firſt kind* of leſſons, and ſhall now lay before our muſical readers ſome conſiderations on her ſecond exerciſe, that of *the Rule of Octave*, or Harmony of the major and minor Scales; Chap. VII. p. 177. We ſhall here give Mrs. G.'s own explanation firſt.

" 110. As every degree of the Scale is found among the component notes of one or other of the three principal chords, viz. of the key, of the 4th, and the 5th; ſo where they occur in muſic, they may have the other notes of the chord to which they belong for their baſs and harmonical accompaniment.—Hence the proper chords or accompaniments to be adapted to the notes of muſic, when they aſcend or deſcend diatonically, or by the degrees of the ſcale, may be eaſily found.

" 111. *The key note*, at the beginning or concluſion of a piece of muſic, or compleat ſtrain, muſt have its own chord.—*The 2d of the ſcale*, when it ſucceeds the firſt and is followed by the 3d, or when it ſucceeds the 3d and is followed by the firſt, is moſt properly and moſt generally referred to the chord of the dominant, in which it ſtands as 5th; in other words, it has the 5th of the ſcale for its fundamental baſs, and may have the other notes of the dominant chord, not excepting the added diſcord, for accompaniment. *The 3d of the ſcale*, following the 2d, ſo accompanied, ought to have the chord of the tonic, or key note, to which the preceding chord paſſes by regular cadence. *The 4th of the ſcale*, ſucceeding the 3d, will properly have its own chord, to which the chord of tonic, played to the 3d, paſſes alſo by regular cadence. When theſe aſcending notes are in the melody, or upper part, the regular cadence upon the 4th of the ſcale may be occaſionally rendered more ſtriking and concluſive, by adding to the leading chord, or the chord of the key played to the 3d, its minor 7th, which is the 7th of the ſcale flattened, or lowered a ſemitone. This gives a modulation, or temporary change of key, from the original tonic to the 4th of the ſcale; or the 4th now appears, for a time, as the key note. When *the 5th of the ſcale* comes after the 4th, in this ſituation, it ought to have the chord of the tonic of the ſcale, and not its own chord, both to avoid any diſagreeable conſecution, and to announce the return to the original key. When the aſcending ſcale again is in the baſs, or loweſt part, as the 4th riſing to the 5th in that part is generally conſidered as indicating the gradation upon the 5th, the latter degree will have its own chord in preference to that of the key. The chord of the 4th, thus leading in gradation, may have its added 6th; and, as this precludes the idea of a medial cloſe, or modulation upon the 4th, the chord of the key which is played to the 3d of the ſcale muſt be taken perfect, or without the added diſcord.

When

When *the 6th, 7th, and 8ve of the ſcale* occur in ſucceſſion, the re-ſpective harmonies are generally the chords of the 4th, the 5th, and the key, giving a paſſage of gradation, and cloſing the ſtrain by a regular cadence." P. 177.

In the ſubſequent articles (too long for inſertion here) the variations of the deſcending major ſcale, and of both the aſcending and deſcending minor ſcales, are explained at ſome length; and the paſſage of *gradation* continually referred to, as the proper ſource of the aſcending 6th and 7th in both modes, and of the ſame deſcending in the minor only.

We are pleaſed to find the error, which has long pervaded the muſical theories of Europe, nearly overthrown, and to ſee the doctrine of *gradation* making part of the modern ſyſtem of harmony. The ancients, indeed, in the time of Paleſtrina, not only uſed perfect harmonies diatonically, upon the ſix regular chords of the ſcale; but alſo, when the ſeventh was required, it was made accidentally flat, on account of the imperfect fifth, which was not admitted in their harmonies as it is at preſent. The progreſs of melody, and the true eſtimation of a key note, checked this wild irregularity; diatonic ſucceſſions became leſs frequent; paſſing notes were introduced; harmonies were inſerted between the chords of gradation; and, as all theory was always to overſtep *the golden mean*, at the time of Rameau, no fundamental progreſſion but that of the 4ths and 3ds aſcending or deſcending were conſidered as allowable. This prejudice aroſe from the ſuppoſed neceſſity of a common ſound (or *liaiſon*) to connect every chord to the following one; and which, in the gradation of the ſubdominant to the dominant, is provided for by the introduction of the added ſixth.

Mercadier de Beleſta was the firſt who ventured to oppoſe the doctrines of Rameau; and we ſhall juſt give a ſketch of the reaſons he adduced, in ſupport of his opinions, concerning the diatonic riſe and fall of the baſs, to and from the fifth of the key note. In the Preface, p. xxxviii. he obſerves, that,

" deducing the principle of the ſcale from the perfect chord, he forms and completes it by making the dominant and ſubdominant fundamentals; and that, beſides the uſual cadences, he is obliged to introduce two diatonic cadences, the one aſcending from F to G, which he terms *hyper-diatonic*; the other from G to F, *hypo-diatonic*."

In a note to this paſſage, M. Mercadier cites the work of M. Levens* (1743) who aſſerted (p. 33) " that the ſixth of

* Eſſai de M. la Borde, tom. iii. p. 645; 1780.

the

the ſubdominant ought to riſe one degree, or to remain as originally placed." This aſſertion did not paſs unnoticed by M. de la Borde, who, although he allows the ſixth to riſe when added in the firſt inſtance, conſiders it in the laſt inſtance as an inverſion of the ſeventh on the ſecond of the key.

M. Mercadier (p. 28) thus further explains himſelf, (Art. 59, 60.)

"Theſe two cadences ſerve to fix the attention on the principal generator (the tonic), by comparing together the two ſubordinate generators; for, as in the iſolated compariſons of two ſounds at the diſtance of a fifth, the ear naturally aſſumes the loweſt as the term of compariſon, it is clear, that to prevent the tonic appearing inferior to the ſubdominant it is neceſſary that the dominant ſhould be alſo compared with the tonic. Now theſe compariſons are never ſo powerful when made ſingly as when united; therefore, if after having uſed the ſubdominant and dominant ſeparately with the tonic, they are taken in immediate ſucceſſion, the ear, already impreſſed with the principal harmony, will more readily perceive the want of connection between the other two harmonies; and the impreſſion of the tonic will become much more powerful. Even if this diatonic ſucceſſion be firſt taken (before the compariſons are made ſeparately) the ear will refer the harmonies to the tonic, and the ſubſequent paſſages will appear as the developement of this ſucceſſion.

"Hence we are authorized and induced to eſtabliſh *diatonic cadences*, although no conſonant interval exiſts between their fundamental notes."

Mr. M. alſo ſhows, p. 160, (Art. 293) that the ſecond of the key cannot be fundamental, referring back to p. 121, (Art. 239) where he contends, that when two ſeparate fifths are found in a chord, as D : A, and F : C, in the ſubdominant of C, that the greater third determines the fundamental baſs.

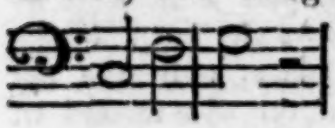
We have been more diffuſe on this ſubject than perhaps the doctrine, ſo plain and almoſt ſelf-evident, requires; but the ſcarcity of M. Mercadier's work, and the clear point of view in which he has placed this branch of theory, would even juſtify our inſertion of the original text, if we did not recollect the nature of our periodical limits.

Sorry we are, that on this occaſion a ſimilar compliment cannot be paid to Kirnberger*. Aware of the difficulties ariſing from the want of connection between the harmonies of F and G, he calls in to his aſſiſtance the figure *ellipſis;* and

* Die wahren Grundſätze, &c. p. 52. *Berlin*, 1773.

ſuppoſes,

ſuppoſes, that F never moves to G without the intermediate harmony of D being underſtood.



Thus explained.

To this analyſis there appear two unanſwerable objections.

1. There is, theoretically conſidered, no chord of D in the key of C. Whenever D is apparently uſed, it is taken as a ſubdominant of the relative minor A; and a partial modulation is commenced, although the compoſer may not chooſe to make it complete.

2. The ſimplicity of the diatonic ſucceſſion or *gradation* is ſo admirably calculated to explain all the difficulties which occur, that to ſeek for more abſtruſe and uncertain derivations appears an unneceſſary waſte of time and labour.

Thus far we have thought it our duty to defend and ſupport Mrs. G.'s doctrine of *gradation;* which, as Mercadier ably obſerves (p. xi.) not only the ſyſtem of Tartini, but the ſcores of every compoſer, juſtify and confirm.

Chapter IX. Reſolution of Diſcords. (P. 193.)

This Chapter is very uſeful, but contains little original matter, except the obſervations upon Haydn's ſymphony, Nos. 7 and 8 (p. 202) in reſpect to the harmonical employment of the chromatic ſemitone.

Chapter X. Of Chords by Licence. (P. 207.)

Mrs. G. divides theſe into three claſſes, namely, thoſe, 1ſt, of ſubſtitution, or borrowed harmony; 2nd, of major ſeventh; 3d, of ſuperfluous, or augmented ſixth; and they are thus deſcribed.

1. Chords of Subſtitution, or borrowed Harmony.

"137. When in a chord of the 5th of a ſcale, with added 7th, the 6th of the ſcale is taken in place of the 5th, or of its octave, the chord is called a chord of *Subſtitution*, or of ſubſtituted dominant. Thus the chord of the 5th, in the major ſcale of C, is compoſed of the notes *G*, *B*, *D*, f, g. If g, the octave to the fundamental, or 5th of the ſcale, be dropt, and the next degree above, or 6th of the ſcale, a, be taken in its ſtead, we have the chord *G*, *B*, *D*, f, a, the major chord of ſubſtitution, or ſubſtituted dominant of the key of C. In like manner, if in the chord E, *G* ſharp, *B*, *D*, *E*, the chord of the 5th, or dominant in the minor key of A, we take f, inſtead of E, we obtain the minor ſubſtitution chord, E, *G* ſharp, *B*, *D*, f. As the 6th of the ſcale belongs properly to the chord of the 4th, or ſub-

dominant;

dominant; and is here, as it were, borrowed by the chord of dominant; ſuch chords have been named chords of *borrowed harmony*.

" 138. When the ſubſtituted dominant is reſolved into the chord of the key, to which it properly leads, the *ſubſtituted 6th* falls to the 5th: the other notes obſerve the ſame courſe as they do in the regular chord of dominant. The *leading note* riſes to the key, *the 4th* falls to the 3d, and *the 2d* either falls to the key, or riſes to the 3d. (81). See the examples referred to in the laſt paragraph.

" 139. As the 5th of the ſcale is the note in place of which another is ſubſtituted, it cannot exiſt in the chord but as the loweſt or baſs note. Even in this ſituation, it does not often appear, unleſs when ſome particular ſtrong expreſſion is wanted; for the moſt part, it is ſuppreſſed. The degrees of the ſcale, of which our chord is then compoſed, are ſenſible note, 2d, 4th, and 6th; that is, all the degrees of the ſcale, excepting the key note, and its two harmonics, the 3d and 5th: and whenever we find theſe four degrees of the ſcale combined in a chord, or even the ſenſible note and 6th by themſelves, we may conclude that it is a chord of ſubſtitution. When the chord is played to its proper fundamental, the intervals are 3d, 5th, 7th, and 9th; and it may be conſidered as a fundamental chord of the 9th. When the fundamental is ſuppreſſed, and the ſenſible note is the loweſt or baſs note, the intervals are 3d, 5th, and 7th. If this arrangement be conſidered as the original, or erect ſtate of the chord (which it may, for the purpoſe of inſtruction) its ſeveral inverſions, like thoſe of every other chord of 7th, will be cyphered by the numbers $\frac{6}{5}$, $\frac{6}{4}$, $\frac{6}{4}$, $\frac{6}{3}$ $\frac{6}{3}$ $\frac{6}{2}$, in order, with the characters ſharp, flat, or natural, when neceſſary, annexed." P. 208.

Mrs. G. here very properly obſerves, in a note,

" The terms, *Subſtitution* and *borrowed harmony* have generally been reſtricted, by muſicians, to the Minor Mode; or to the taking the minor 6th of the ſcale, in place of the 5th, in a chord of dominant. As however, the chord *B*, *D*, f, a, is, in its derivation, in the degrees of the ſcale of which it is compoſed, and in its reſolution, the very ſame in the Major Mode, that *G* ſharp, *B*, *D*, f, is in the Minor Mode: it ſeems moſt ſimple and natural, to claſs them together, under the ſame general denomination and deſcription." P. 210.

A uſeful remark is made at p. 212, concerning the reſemblance between the chord major of ſubſtitution B, D, F, A, &c. the ſame combination as the chord of ſubdominant in the relative minor A.

11. Chords of Major Seventh.

" 145. The tonic or key note, when in the baſs, may have its own perfect chord. It may alſo have the chord of the 4th of the ſcale, or chord of $\frac{6}{4}$, of which it is a conſtituent note. Beſides theſe, however, when it is a holding or continued note, it may by licence, have the compleat chord of the 5th, or dominant, which is of courſe reſolved into the chord of the key, to the baſs ſtill holding. Here, it is evident,

that

that the ſeveral notes of the dominant chord are major 2d, perfect 4th, perfect 5th, and major 7th, reſpectively, to the baſs note. It is named the chord of the major 7th, and cyphered $\frac{7}{4}_{2}$, the 5th being implied, and often omitted. As the baſs note is continued, it is neceſſary to cypher the reſolving chord of the tonic (90). The dominant chord, when thus played to the key note, may be taken in any of its poſitions. The poſition in which the major 7th, or ſenſible note, is uppermoſt, is the moſt natural and pleaſing. The baſs note of this chord, being a harmonic interval (a 5th) below the real fundamental of the chord, has been ſaid by ſome muſicians to be *ſuppoſed*; and the chord has been called a *ſuppoſitious* chord, or a chord of *ſuppoſition*. As the 7th to the fundamental muſt be at the interval of 11th from the baſs note, which is a 5th below the fundamental (32); this chord has been named by others, a chord of the 11th.

" 146. To give to this chord a more ſtriking and powerful effect, the minor 6th of the ſcale is frequently taken, by the modern compoſers, in place of the 5th: in other words, the minor ſubſtitution chord of dominant, is played to the key note; and the reſolution is made in the major, as well as in the minor mode. The intervals to the baſs note are then 2d, 4th, minor 6th, and major 7th. It may be called the ſubſtitution chord of the major 7th; and when it is cyphered, the minor 6th and major 7th muſt be particularly marked. This chord may be taken in any of its poſitions, care being had to make the ſeveral notes proceed properly in the reſolution. As the ſubſtituted note (a flat) is a 9th to the proper fundamental of the chord (*G*) it muſt be at the interval of 13th to the baſs note (*C*) which is a fifth below that fundamental. And hence this chord has been named by ſome muſicians, a chord of the 13th.—Theſe chords of major 7th may not only be played to the real tonic, or key note; but to other notes, which, in the progreſs of modulation, may be conſidered as tonics, or upon which regular cadences may be made.

" 147. The *Major* ſubſtitution chord of dominant, may be alſo played to the key note. This, however, does not appear ſo often in muſical compoſitions, in this ſituation, as the Minor ſubſtitution chord." P. 216.

We are not quite certain, that either of theſe two ſpecies of chords ought to be reckoned among the licences; for, in the ſubſtituted harmonies, the fifth of the fundamental is always perfect, and in the major ſeventh, the tonic is only a kind of pedal note, which does not affect the true fundamental baſs note, which is the dominant. But in the next claſs, the term is peculiarly appropriate, ſince the alteration of the *fifth* of a fundamental is certainly a licence. Theſe chords are thus deſcribed.

III. Chord of ſuperfluous Sixth.

" 148. The chord of ſuperfluous 6th, is a licence in the uſe of the firſt inverſion of the ſubdominant chord, in the minor mode, when that is to paſs into the perfect chord of the fifth, or dominant. It conſiſts in

ſharpening the note which is 4th of the ſcale, or 8ve to the fundamental, while the baſs note, the 6th of the ſcale remains unaltered. This paſſage gives a ſtriking cadence, and frequently a pauſe or diviſion in the muſic, which however is never final, nor ſatisfactory, but leaves the hearer in expectation of ſomething that is to follow, and may therefore be called a *medial* cadence or cloſe, to diſtinguiſh it from one that is *final*.

"149. In both the modes of muſic, it is uſual to take the 6th of the ſcale, for the baſs note of the leading chord of a medial cadence upon the 5th. This note and its 6th, or 4th of the ſcale, which is always a conſtituent note of the chord, proceed to the following chord by contrary motion, the former falling to the 5th or fundamental of the chord, while the latter riſes to its 8ve." P. 218.

In the ſubſequent paragraphs, which refer to the engraved plates, the chord of the Italian ſixth, F A D ſharp, and the ſuperfluous ſixth, F A B D ſharp, are both explained.

The Introduction concludes with the following analyſis of theſe chords.

"153. It appears then, that the chord of ſuperfluous 6th, has for its baſs note, the minor 6th of the ſcale for the time; and that the note which forms with this baſs note the interval of ſuperfluous 6th, is the 4th of the ſcale, purpoſely ſharpened. With theſe is joined the major 3d to the baſs note or tonic of the ſcale. This forms, with the ſharpened 4th, the interval of tritone, when it is below it, or of falſe 5th, when it is above it, which intervals are reſpectively reſolved into minor 6th and major 3d; while, by the baſs note deſcending a ſemitone, the interval of ſuperfluous 6th, is reſolved into 8ve. In ſongs, and other muſic, in which a ſoft and delicate accompaniment is required, no more notes are generally taken in this chord and reſolution, and the chord is then the proper Italian 6th. When a reinforcement or emphaſis is required, the 3d may be doubled, or its 8ve added. In inſtrumental muſic, and even in vocal muſic, where a ſtill ſtronger expreſſion is wanted, it is uſual to add another *real* note to this chord. This may be the tritone to the baſs note or 2d of the ſcale, that being a conſtituent note, and ſometimes conſidered as the fundamental of the ſubdominant chord, from which our chord is derived. Although, however, this combination is generally preſcribed and exemplified by maſters, it very ſeldom appears in muſical compoſitions. The double tritone which occurs in it, gives it a harſh and unpleaſant effect. It has, therefore, become the general practice, amongſt the beſt compoſers, to ſubſtitute for this note the minor 2d above it, or the note which is minor 3d of the ſcale, and perfect 5th to the baſs note above. Here, beſides the ſuperfluous 6th and tritone, we find another diſcordant interval, viz. that of ſuperfluous or augmented 2d, ſubſiſting betwixt the ſubſtituted note and ſharpened 4th of the ſcale, which is duly reſolved, by contrary motion, into perfect fourth. Thus each of the four notes, of which this chord is compoſed, moves a ſemitone in the reſolution, the baſs note and its

3d

3d and 5th deſcending, while the ſuperfluous 6th aſcends*. The 8ve to the baſs note can ſcarcely be admitted into this chord.

" 153. The particular expreſſion of theſe chords, and the number of ſemitonic movements which take place in their reſolution, have led muſicians to introduce them frequently into muſic of the major mode. They do this by flattening the 6th of the ſcale, for the time, and occaſionally alſo the 3d, and combining theſe with the key note and ſharpened 4th.

" 154. The different forms of medial cadence, may be uſed in accompanying the minor deſcending ſcale. The forms in which the 4th of the ſcale is unaltered, are now conſidered as ſomewhat antiquated, and ſeldom appear but in eccleſiaſtical, or other ſerious muſic. The others being thought to give the muſic an air of modern refinement, are more frequently uſed†.

" 155. The ſuperfluous 6th and minor 7th, being of the ſame extent, are mutually convertible; and by ſuch converſions, unexpected tranſitions of the muſic, into diſtant keys, may be effected." P. 223.

A ſhort view of modulation is, however, annexed (p. 239) introductory to the ſeventh game, in which the progreſſions by 5ths increaſing by ſharps, and thoſe by 4th increaſing by flats, are given in both modes. This ought to have made a regular part of the ſyſtem, and to have preceded the chords by licence.

We cannot conclude our remarks upon the preſent work, without congratulating the lovers of ſcience on that ſpirit of analyſis which has of late been excited in reſpect to muſical harmony. The laſt century has been fertile in theories, and if *all* the doctrines of Rameau and Tartini have not been admitted, yet the practical utility of their ſpeculations have ſhown their ſyſtems in a light far ſuperior to the vain and fruitleſs ſubtleties of the Pythagoreans, Rouſſier, La Borde, and Bemetzrieder, and their Ptolemaic adverſaries, Balliere, Jamard, and Feytou.

" * Although theſe are the proper and natural progreſſions of the ſeveral notes of our chord, compoſers are in uſe frequently to interrupt, for a time, or ſuſpend ſome of them, particularly the 3d and 5th of the chord. They thus obtain a chord of $\frac{6}{4}$, to the new baſs (5th of the ſcale) which afterwards paſſes into that of $\frac{5}{3}$, the proper chord of reſolution. By this means they avoid the conſecution of 5ths, which however, being occaſioned by the reſolution of a diſcord, does not give great offence. This ſuſpenſion is chiefly practiſed when the chord of ſuperfluous 6th is introduced, as a ſubdominant chord, to prepare a cadence or cloſe.

" † This chord is ſeldom or never inverted.—An inſtance, however, of its inverſion, occurs in the 4th bar of the ſecond part of the Minuet Trio of Haydn's 8th Symphony, compoſed for Salomon's Concert, in which the baſs takes the tonic."

Mrs.

Mrs. G. may reſt aſſured, that her doctrines will certainly ſurvive the diſputes, whether perfect fifths are reconcileable with perfect thirds; and whether the *falſe* ſeventh, eleventh, and thirteenth of the horn or trumpet ſcale, are parts of a *true* ſyſtem of muſic.

ART. IX. *The Poetical Works of Charles Churchill, with explanatory Notes; and an authentic Account of his Life, now firſt publiſhed. In Two Volumes.* 8vo. 425 and 416 pp. 18s. Baldwins. 1804.

IT is indeed very true, as the preſent editor obſerves, that the poems of Churchill have become difficult to be underſtood, on account of the many temporary alluſions which they contain. We do not, however, expect, with Dr. Kippis, whom he cites, that his memory will be materially revived by an explanatory edition. Though the knowledge may be recovered, the intereſt cannot be revived; and it is that circumſtance which is fatal to the permanency of poets, whoſe ſubjects are individual characters, and paſſing events. Deceaſed actors, and departed politicians, are beings almoſt equally unintereſting; and perſonal ſatire, when neither envy nor hatred can be gratified by it, becomes a mere *caput mortuum*. It is true, that the compoſitions of Churchill are vigorous, his expreſſions ſtrong, his poetical conception vivid, his verſification ſufficiently poliſhed for the purpoſe, and better than poliſhed; pointed, and energetic. Yet when theſe inſtruments are employed to praiſe or cenſure men, whom the preſent generation neither loves nor fears; or meaſures which no longer bear upon the actual intereſts of mankind, their effect is nearly loſt. Men will not ſtudy to be pleaſed; they muſt be pleaſed with the ſtudy, or it will be ſoon relinquiſhed.

We give credit, however, to the editor, Mr. W. T. (which we interpret William Tooke) for the diligence he has employed to illuſtrate his favourite bard. "In the attempt", he ſays, "he was obliged to wade through ſome hundred volumes, moſtly of a local or political nature, and conſequently, at this time, either very ſcarce, or quite neglected and forgotten." Much indeed might ſtill be learned from oral information, and though the editor himſelf may be young, he muſt have relatives to whom the perſons and the facts of which Churchill writes, muſt be intimately known; but perhaps it was more prudent to rely on printed documents, ſince they who remembered the times, might ſtill be biaſſed by their partialities.

We

We ſee with pleaſure, that, in writing the life of his author, this editor has been careful to mark the evil effects of thoſe deviations from rectitude which diſgraced, and probably ſhortened the life of the poet. On his early and imprudent marriage, he ſays,

" to this premature and inconſiderate meaſure, moſt of the difficulties in which our author was afterwards involved may fairly be aſcribed; and, in his endeavours to forget or elude thoſe difficulties, he acquired ſuch habits of diſſipation as indirectly terminated his life." P. vii.

In this ſpirit, the character of the author and his writings is drawn with equal fidelity.

" On a ſhort review of Churchill's writings, we muſt pronounce them to be like his life, irregular, unequal, and inconſiſtent. In the ſame page may frequently be contraſted the ſtrength, fire, and brilliancy of Dryden, to the roughneſs of Oldham and of Donne. In either caſe, however, a noble vein of moral ſatire pervades his poems, and he in them ſtands forth the undaunted bard of liberty, the ſcourge of tyranny, and the firm friend to the laws and conſtitution of his country. Led away by the enthuſiaſm of friendſhip, Churchill occaſionally ſullied and deſerted theſe noble principles, by adopting the libellous and factious language of the profligate ſupporters of a good cauſe. Unfortunately we cannot aſſert the patriotiſm of our author, without impeaching his underſtanding, when we feel ourſelves compelled to acknowledge him as the dupe of a deſigning demagogue. This, however, we believe to have been the fact, for while we cannot but regret the numerous errors and irregularities too apparent in the conduct of our author; we yet ſee no traces of ſyſtematic vice or deception in his diſpoſition. This was frank and open in the extreme; to hypocriſy he was an utter ſtranger, his great failing, and the original ſource of his miſconduct, was the paying an inconſiderate and implicit obedience to the dictates of a heart, which was naturally ſound, but which, under the influence of his witty and diſſolute companions, took a wrong bias, and from that period progreſſively diverged farther and farther from the path of virtue." P. xlvii.

In theſe memoirs, we do not find many things erroneous; and we conceive them to be, on the whole, the moſt faithful that have appeared. What is ſaid, indeed, in p. v. on his applying for matriculation at Oxford, and being repulſed, is undoubtedly wrong. We conceive it to be founded on the circumſtance of his ſtanding for a fellowſhip at Merton College, when he was only in the ſecond election at Weſtminſter*, in which, being oppoſed by candidates of ſuperior age, he was not choſen; but without any ſtigma for deficiency. At matriculation, in our univerſities, there is no examination which could lead to a re-

* That is, between two and three years from the regular time for leaving the ſchool.

jection:

jection: and Churchill always showed both talents and scholarship fully equal to his age and situation at school. We conceive also that he could not have staid there to the age of nineteen, as he went away before the regular time. These facts we learn from a person who was at school with him.

In the notes subjoined by the present editor to the poems of Churchill, a prodigious quantity of personal and literary history is contained; a convenient key to which is offered in an Index, subjoined to the second volume. The introductory note or argument to each poem opens the occasion and the subject to the reader. From this part of the work we shall give a specimen of its execution; for to what purpose should we quote from Churchill, whom it is not our province to censure or commend? We take for our purpose the editor's introduction to the Prophecy of Famine.

"Mr. Wilkes pronounced of this poem before its appearance in Jan. 1763, "that he was sure it would take, as it was at once personal, poetical, and political:" his prediction was accomplished. The Prophecy of Famine almost exceeded the Rosciad in popularity, and in extent of circulation; but, like that poem, excited a number of inferior writers to draw their pens in praise, censure, or imitation of our colossal bard. The titles of these productions are preserved in the periodical publications of the day, but the works themselves sleep with their fathers. Of such productions and their authors, Churchill might with propriety have said with Lord Shaftesbury, "that he would never reply, unless he should hear of them or their works in any good company a twelvemonth after."

"In a letter to Wilkes, previous to the publication of this poem, Churchill writes: "Think not that the Scottish Eclogue totally stands still, or that I can ever be unmindful of any thing which I think will give Wilkes pleasure, and which I am certain will do me honor in having his name prefixed. The present state of it, however, stands thus:—it is split into two poems—the Scottish Eclogue, which will be inscribed to you in the pastoral way—and another poem, which I think will be a strong one, immediately addressed by way of Epistle to you—this way they will be both of a piece, otherwise it would have been

Delphinum sylvis appingit, fluctibus aprum.

"The Pastoral begins thus, and I believe will be out soon, but nothing comes out till I begin to be pleased with it myself:—

"When Cupid first instructs," &c.

"The other runs thus:—

"From solemn thought," &c.

"Can Wilkes?—I know thou canst—retreat awhile,
Learn pity's lesson, and disdain to smile."

"Oft have I heard thee," &c.

" This plan our author altered, and conſolidated the two intended poems in the following acrimonious ſatire, which unites in itſelf more excellencies of ſevere political invective than any poem that has ever been produced in the Engliſh language ſince the publication of Dryden's Abſalom and Achitophel.

" Churchill omitted no opportunity of diſplaying his inveterate animoſity againſt the whole Scottiſh nation; and, highly pleaſed with the extraordinary ſucceſs of this poem, he dreſſed his younger ſon in a Scotch plaid like a little Highlander, and carried him every where in that garb: the boy being once aſked by a gentleman, why he was clothed in ſuch a manner? anſwered with great vivacity—" Sir, my father hates the Scotch, and does it to plague them."

" The beſt defence of Scotland that the Prophecy of Famine called forth was one entitled " Genius and Valour, a Scots Paſtoral," with this motto, " *Nec tam averſus equos Tyriâ ſol jungit ab urbe.*" The following apoſtrophe, towards the commencement of the Poem, is not deficient in ſpirit:

> " Yet ſtill ſome pleaſing monuments remain,
> Some marks of genius in each later reign;
> In nervous ſtrains Dunbar's bold muſic flows,
> And *Time* yet ſpares *the Thiſtle and the Roſe.*
> O, while his courſe the hoary warrior ſteers,
> Through the long range of life-diſſolving years,
> Through all the evils of each changeful age,
> Hate, envy, faction, jealouſy, and rage,
> Ne'er may his ſcythe theſe ſacred plants divide,
> Theſe plants by heav'n in native union tied.
> Still may the flower its ſocial ſweets diſcloſe,
> The hardy thiſtle ſtill defend the roſe." P. 118.

We ſee nothing material to object to the notes. The opinions delivered in them are generally ſound; and the characters, for the moſt part, drawn with candour. That, in ſuch a multiplicity of facts, ſome may be erroneouſly ſtated, is not improbable; but we leave this diſcovery to be made, if there ſhould be ground for it, by thoſe who may be employed on literary or political biography.

The text of the author ſeems to be correctly printed, though in the Roſciad we have diſcovered one error of conſiderable magnitude. Speaking of Mrs. Pritchard as acting in comedy, the poet ſays, according to the preſent edition,

> " In comedy—" nay there", cries Critic, " hold;
> Pritchard's for comedy too fat and old:
> Who can, with patience, bear the grey coquette,
> Or force a laugh with overgrown *Juliet?*
> Her ſpeech, look, action, humour, all are juſt;
> But then her age and figure give diſguſt." P. 56.

Beſides

Beſides that *Juliet* ſpoils the verſe and the rhyme, the abſurdity of mentioning a tragic part in this ſentence is glaring. The true reading is *Julett*, for *Juletta*, a comic part, in the play, we believe, of *The Pilgrim*; and ſo it ſtands in two common editions accidentally before us at preſent. This miſtake is not noticed in the Table of Errata. Though the notes, on the whole, are numerous, we do not perceive any ambition to multiply them without neceſſity; and, what is more important, there is never any deſire to palliate the factious or unjuſt attacks of the author; ſtill leſs to ſupport them. A ſlight degree of petulance, which we ſhould call juvenile, appears in one or two of thoſe ſubjoined to the memoirs; but the tendency ſeems afterwards to have been ſucceſsfully repreſſed. It will be evident, from what we have ſaid, that Churchill will be rendered, by the preſent edition, more intelligible to many readers; whether he will be rendered more popular, we doubt, for the reaſons already aſſigned. Even maſculine ſenſe and vigorous poetry cannot embalm dead controverſies, or create an intereſt for factions that are extinct. There are paſſages, indeed, in which Churchill ſhines as a general poet, but not enough perhaps to repay the modern reader for the pages in which he feels no kind of concern.

ART. X. *The Duty of holding faſt the Doctrine of the Goſpel. A Sermon, preached at a Convocation of the Biſhops and Clergy of the Scotch Epiſcopal Church, holden at Laurencekirk, in the County of Kincardine, on the 24th Day of October*, 1804. *By the Right Rev. John Skinner, in Aberdeen, Senior Biſhop of that Church.* 8vo. 45 pp. 1s. 6d Chalmers, Aberdeen; Rivingtons, London. 1804.

IT is perhaps ſuperfluous to inform our readers, that by the Scotch Epiſcopal Church is meant the remains of that church which was the eſtabliſhment in Scotland, during the reigns of our ſecond Charles and ſecond James. At the Revolution, epiſcopacy was overturned as an eſtabliſhment, and has ſubſiſted ever ſince in a ſtate very ſimilar to that of all Chriſtian churches anterior to the converſion of Conſtantine the Great. One thing however appears, from the Sermon before us, to be ſingular in the hiſtory of the Scotch Epiſcopal Church. That venerable ſociety, ſince the diſſolution of its alliance with the ſtate, ſeems to have had no *formulary of faith*, or articles of belief, which its clergy were required to ſubſcribe at their ordination. They have all indeed been ordained according to our forms, and therefore bound, in a very ſolemn manner, to maintain the

truth, and nothing but the truth, as it is in Jeſus; but as the Epiſcopal Church when eſtabliſhed, muſt have had ſome formulary of faith, it may ſtill be aſked, what that formulary was, and why it was ſet aſide when the eſtabliſhment was overturned. Theſe queſtions ſeem not to have occurred to the right reverend preacher; and yet till they are anſwered, many of his readers will not clearly underſtand all that is contained in this very intereſting publication.

The hiſtory of the Scotch reformed Church, before the acceſſion of Charles II. to the throne, is a very extraordinary hiſtory, with which the generality of mankind ſeems to be little acquainted. That Knox and his brethren were violent reformers, laying it down as a principle, that in new modelling their church they could not recede too far from the Church of Rome, is univerſally known; but it is not ſo well known, that thoſe men were not, in the proper ſenſe of the word, Preſbyterians. What they were we preſume not to ſay; but it is certain, that the firſt propoſal for dividing the Church of Scotland into Preſbyteries, as it is now divided, was made in the General Aſſembly, 1579, though the reformation had been ſupported by the civil power from the beginning of the year 1560.

In its conſtitution, during thoſe nineteen years, the *congregation*, as the reformed church was then ſtyled, ſeems very much to have reſembled the Lutheran Churches in Germany. The whole kingdom was at firſt divided into ten or twelve diſtricts, each comprehending a certain number of counties; and over thoſe diſtricts were placed as many ſuperintendants with epiſcopal powers; but each ſuperintendant, abſurdly enough, amenable to the juriſdiction of the ſynod of which he was appointed permanent overſeer. This conſtitution was ſo very defective that it could not ſubſiſt. Accordingly, in an aſſembly held at Leith on the 12th of January, 1572, the old eccleſiaſtical government by archbiſhops, biſhops, deans, and archdeacons, &c. was reſtored; the ſuperintendants were to be gradually laid aſide; the church was divided into dioceſes as formerly; and the biſhops were made amenable only to the convocation or general aſſembly.

The church may now appear to have been properly conſtituted; but neither thoſe biſhops, nor their predeceſſors the ſuperintendants, had epiſcopal conſecration. The ſuperintendants indeed appear to have been, ſome of them, mere laymen; and perhaps in propriety of ſpeech, all the miniſters, except ſuch as had been ordained in the Church of Rome, were entitled to no other character. By the firſt book of diſcipline, which was compiled by Knox and his aſſociates, and ratified

ratified by an act of Secret Council*, on the 17th of January, 1560, the apostolical rite of ordination by the imposition of hands was laid aside as superstitious.

"The admission of ministers to their offices", say the authors of that book, "must consist in consent of the people, and church whereto they shall be appointed, and approbation of the learned ministers appointed for their examination.——*Other ceremony* than the public approbation of the people, and declaration of the chief minister, that the person there presented is appointed to serve the church, *we cannot approve*; for albeit the apostles used IMPOSITION OF HANDS, yet seeing the miracle is ceased, the using of the ceremony we judge UNNECESSARY."

The superintendants were admitted to their office in much the same manner, by the election of the ministers and people over whom they were to preside, and by the consent of the other superintendents after public examination.

"Other ceremonies than sharp examination, approbation of the ministers and superintendants, with the public consent of the elders and people, we cannot allow.—The superintendant being elected, and appointed to his charge, must be subject to the censure and correction of ministers and elders, not of his chief town only, but also of the whole province over which he is appointed overseer."

After the assembly of Leith which restored the title and office of bishops in the church of Scotland, there is reason to believe, that imposition of hands was very generally used in the ordination of ministers; though there was not one reformed bishop at that period in the kingdom, who could prove that he was himself canonically consecrated.

During the earliest years of the Scottish reformation, our Book of Common Prayer appears to have been used in the churches of the reformers; but being disliked by Knox, it was laid aside about the year 1562, and the Liturgy of the Church of Geneva adopted in its stead. In 1579 or 1580, the use of every Liturgy was probably prohibited; for at that period, through the influence of Melvil and his master Beza, episcopacy was condemned as having no *fundament* (we use the expression of the assembly) in the word of God; and all persons who had borne the office of a bishop were prohibited, under the pain of excommunication, from preaching or per-

* The Secret Council of Scotland seems to have possessed much more extensive powers than have ever been claimed by the King's Cabinet Council in England. It seems to have sometime exercised the whole power of the legislature, and that too in opposition to the will of the sovereign.

forming

forming any part of the paſtoral office, until they ſhould be re-admitted by the General Aſſembly. In 1581, the Preſbytery of Edinburgh was erected, the firſt in Scotland; but thoſe courts called Preſbyteries, were not generally agreed to by the king till 1586, nor rectified by Act of Parliament until 1592, when Preſbyterianiſm became the legal eſtabliſhment of Scotland.

This conſtitution of the church was far from being acceptable to the king; and he laboured cautiouſly, and therefore ſucceſsfully, to reſtore ſome portion of the ancient authority of biſhops. Even before his acceſſion to the throne of England, he had acquired ſuch influence over the Scottiſh clergy, as to extort from them an acknowledgment of the *parliamentary* juriſdiction of biſhops; and after that event he prevailed with them, in 1606, to receive thoſe who were ſtyled biſhops, as perpetual preſidents or moderators in their eccleſiaſtical ſynods. It was not, however, till the end of the year 1610, that there was in Scotland a reformed epiſcopacy, ſuch as our church has always enjoyed, and ſuch as Cyprian and the other luminaries of the third century would have acknowledged as truly apoſtolical. By the General Aſſembly, which was that year held in Glaſgow, epiſcopacy was ſolemnly and almoſt unanimouſly* voted to be thenceforward the government of the Church of Scotland; and, on the 21ſt of October, three of thoſe men who had already acted with epiſcopal powers, were regularly and canonically conſecrated at the chapel of London-houſe, by the Biſhops of *London*, *Ely*, and *Bath*; and they, on their return to Scotland, conſecrated, in the ſame canonical manner, their titular brethren.

Epiſcopacy thus introduced into Scotland, continued to be the government of the church, till it was overturned by the Covenanters in the reign of Charles I. It was reſtored by his ſon and ſucceſſor in 1661, when four Scotchmen were conſecrated in Weſtminſter-Abbey, by Biſhops of the Engliſh Church, on the 15th of December; and, on their return to

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* The aſſembly conſiſted of more than a hundred and ſeventy members, of whom, only *five* voted againſt epiſcopacy, and ſeven, who could come to no determination, declared *non liquet*. See *the fundamental charter of preſbytery as it hath been lately eſtabliſhed in the kingdom of Scotland*, publiſhed at London, 1695. This anonymous work is known to have been written by the learned Dr. Sage, a Scotch Biſhop; and it deſerves to be read with attention by every Scotchman. From it, and from Calderwood's and Skinner's hiſtories, with the hiſtory attributed to Knox, is taken the ſhort detail which we have here given of the eccleſiaſtical revolutions in Scotland.

their

their own country, the whole fourteen were regularly and canonically filled.

Amid theſe rapid revolutions in the government of the Scottiſh Church, the eſtabliſhed formulary of faith ſeems to have remained unchanged. The Covenanters, indeed, during the grand rebellion, adopted the *Weſtminſter Confeſſion*; in the compilation of which, ſome delegates from their General Aſſembly had aſſiſted; but the only confeſſion which appears to have been *legally* eſtabliſhed before the Revolution in 1688, is that which is publiſhed in Knox's Hiſtory of the Reformation in Scotland. It was compiled by that reformer himſelf, aided by various other divines, who had renounced the errors of Popery, and was ſolemnly ratified by the three eſtates of the realm, aſſembled at Edinburgh, on the 17th day of July, 1560. It conſiſts of twenty-five articles, of which ſome are drawn up with great judgment and moderation; and it was the confeſſion, as well of the Epiſcopal as of the Preſbyterian Church, till the Covenanters rejected it, for not being, as we ſuppoſe, ſufficiently Calviniſtical.

As we have beſtowed upon it very little attention, we are not entitled to eſtimate its merits; but, on a haſty inſpection, it appeared to us ſuch a confeſſion of faith as, by a few alterations, might be rendered unexceptionable. The *notes*, indeed, which in the eighteenth article are given of the true church, cannot be approved either by Epiſcopalians or Preſbyterians, who underſtand the conſtitution of their reſpective churches; but, as we ſuſpect that in Scotland eccleſiaſtical antiquity was little ſtudied in the ſeventeenth century, we are not ſurpriſed that this confeſſion was reſtored with Epiſcopacy at the Reſtoration of Charles the Second.

When Epiſcopacy, however, was again laid proſtrate in the duſt, and the adherents to that form of eccleſiaſtical polity were obliged to ſupport their claims by arguments drawn from another ſource than the laws of the realm, the moſt prominent errors and defects of the Scottiſh Confeſſion could not fail to be ſoon diſcovered. As it evidently makes the church the creature of the *multitude*, and thus makes way for the tyranny of the rabble; ſo thoſe who were ſuffering ſo much from the blind zeal of *Calviniſm* actuating the rabble would naturally enough confound Preſbyterianiſm with Calviniſm, and find the dogmas of that intolerant ſyſtem in ambiguous expreſſions which they had formerly deemed harmleſs. Such expreſſions there are in the Confeſſion of the Scottiſh reformers; and, on all theſe accounts, it is not wonderful that, ſoon after the Revolution, the Biſhops laid aſide a formulary of faith, which was then very ill ſuited to their circumſtances;

while

while the ſtate of depreſſion under which they were ſtruggling prevented them from adopting or compiling another.

The want of a public confeſſion, however, as we learn from high authority, has been felt more than once by our ſiſter church. It was, indeed, felt ſeverely when, in 1792, application was made to Parliament to repeal ſome penal laws under which that venerable ſociety had long groaned; for, when it was enquired whether the doctrines of the Scotch Epiſcopal Church were fit to be tolerated, that church had no formulary of faith to exhibit. The laws, however, which were complained of, and were indeed a diſgrace to the ſtatute-book, were repealed; but, by the Act of Toleration, the epiſcopal clergy in Scotland were enjoined, under a penalty, to adopt our *thirty-nine Articles* as their ſtandard of doctrine; and it was to comply with this Act in the moſt ſolemn manner, that thoſe clergy had aſſembled, when Biſhop Skinner preached the Sermon now under review.

That they had not complied with it ſooner, can excite no ſuſpicion among our religious men. Thoſe clergy had every reaſon which can influence the human mind to diſlike the peculiar dogmas of Calviniſm; they had given many proofs that they could ſuffer penalties rather than profeſs principles which they do not approve; and the attempts which, within theſe twenty years, have been made by Methodiſts and *true churchmen*, to prove our Articles Calviniſtic, were enough to make any body of Anti-Calviniſts ſtudy the controverſy, before they ſhould *adopt* theſe Articles for their own.

The reſult of the ſtudies of the Scotch clergy has been creditable to themſelves, while it tends ſtrongly to ſupport that interpretation of the Articles for which we have uniformly pleaded; for, if the Articles, in their grammatical ſenſe, be ſo ſtrictly Calviniſtical as Mr. Overton and his friends contend, we ſhould be glad to ſee ſome champion of that party aſſign a reaſon for a body of men who, during evil report and good report, had maintained opinions which they believed to be true, adopting, after the moſt mature deliberation, a ſyſtem of doctrines diametrically contrary to their deepeſt rooted principles. The Scotch Epiſcopal Church is indeed not numerous; and it is very probable, that ſome of her clergy may not be learned; but we have the pleaſure of being acquainted with others who, in various erudition, and in acuteneſs to detect the ſophiſtry of error, yield not to the clergy of any church whatever. Among theſe, we may reckon the author of this Sermon, as well as another Biſhop, who, though his name be not mentioned in the title-page, appears in the Appendix as at leaſt as well acquainted with the hiſtory of our Articles as even his

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elder brother himſelf. We could likewiſe mention a prieſt of that church who, though he appears not to have puſhed himſelf forward in the convocation, is more generally known in the republic of letters than either of thoſe prelates, and of whoſe Anti-Calviniſm, combined with attachment to the principles of our church, we could eaſily produce the moſt ſatisfactory evidence. One prieſt, and but one, appears to have ſpoken in the convocation; and perhaps it might have been as well for the cauſe of truth and conſiſtency that he too had been ſilent. Mr. Faber is no Anti-Calviniſt; and of the tract which is here quoted as authority, neither Calviniſt nor Arminian will ſpeak with approbation. We have elſewhere* detected the fallacies of its reaſonings; and have ſhown, that if thoſe reaſonings were not fallacious, they would tend greatly to deſtroy the authority of the ſcriptures. But it is now time to review the Sermon itſelf.

From 2 Tim. i. 13, the learned preacher, after ſome pertinent reflections on the preſent and paſt ſituation of the church, in which he holds ſo diſtinguiſhed a rank, gives a conciſe, yet comprehenſive, view of the riſe and progreſs of thoſe *formularies* of faith, which the clergy, in all ages, have been required to ſubſcribe. He then ſpeaks with the higheſt reſpect of our church, as to doctrine, diſcipline, and worſhip.

"Finding", he ſays, "ſo much cauſe to break off from the Romiſh communion, and at the ſame time being equally deſirous to avoid thoſe errors and irregularities into which that ſeparation might lead, ſhe compoſed what are called her *articles of religion*, agreed upon, we are told, by her biſhops and clergy, for the expreſs purpoſe of "avoiding of diverſities of opinions, and for the eſtabliſhing of conſent, touching true religion."

"To theſe articles, therefore, I would now wiſh, my brethren, to direct a little of your attention, which is certainly due to the pious and laudable object they are ſaid to have had in view, the accompliſhment of which, I have no doubt, we ſhall find they have all the tendency to promote, which can well be expected in any ſuch human expedient. With the hiſtory of theſe thirty-nine Articles I preſume you are all ſufficiently acquainted, and know well when and how they were introduced into that church which has adopted them as the ſtandard of her Chriſtian doctrine. That we may take a more clear and diſtinct view of them, we ſhall conſider them as divided into three claſſes; the firſt containing thoſe which are deſigned to point out what we are to believe concerning the perſons of the adorable Trinity, the rule of faith as laid down in the holy ſcriptures, and thoſe orthodox creeds, which are founded on the authority of divine revelation." P. 10.

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* See our 24th volume, p. 183, &c.

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Having proved that this claſs, comprehending the eight firſt Articles, is agreeable to the word of God, and ſuch as every Chriſtian may ſubſcribe *ex animo*, he examines, in the ſame manner, the ſecond claſs, which "ſeem (ſeems) to comprehend thoſe doctrines that affect Chriſtians in their individual capacity". Theſe he thinks are included between the eighth and nineteenth Articles; and he brings forward ſome very plain and good arguments to prove, that there is not one of thoſe Articles ſtrictly Calviniſtical. The view which he takes of the remaining Articles is clear and conſiſtent, and well calculated to ſerve the purpoſe for which it was firſt exhibited to his reverend audience, and is now placed before the public at large.

Within ſo narrow a compaſs as that of a ſingle Sermon, the learned reader will not look for much information on a ſubject ſo extenſive as that which is here diſcuſſed; but the Sermon itſelf may call ſome things to his remembrance, and the notes will ſerve as an index to all the information which he can deſire on the Calviniſm or Anti-Calviniſm of the Church of England.

The ſame character belongs to the diſcourſe in the Appendix, by Biſhop Jolly, which diſplays a very intimate acquaintance with the ſubject, and obviates ſome objections which Biſhop Skinner had hardly noticed. In a note on that diſcourſe, we meet with a miſtake for which we cannot account. It is ſaid (p. 40) that Dr. Heylin was contemporary with Cranmer and Calvin; but Biſhop Jolly knows well, that Cranmer and Calvin flouriſhed a hundred years before Heylin; and yet it is not eaſy to conceive this anachroniſm a mere error of the preſs.

The language of theſe diſcourſes is in general ſimple and perſpicuous; and we have high authority* for ſaying, that when ſomething is to be told that was not known before, ſuch language is the moſt proper. "Againſt that inattention, indeed, by which known truths are ſuffered to lie neglected, it makes no proviſion; it inſtructs, but does not perſuade"; and it is very apt to ſink into feebleneſs. The Sermon, however, we recommend to our readers of every deſcription; and we ſhall be ſurpriſed and afflicted if it put not an end to thoſe diviſions which have ſo long diſgraced epiſcopacy in Scotland.

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* Johnſon's.

ART. XI. *Coins of the Seleucidæ, Kings of Syria; from the Eſtabliſhment of their Reign under Seleucus Nicator, to the Determination of it under Antiochus Aſiaticus; with Hiſtorical Memoirs of each Reign. Illuſtrated with Twenty-four Plates of Coins, from the Cabinet of the late Matthew Duane, F. R. and A. S. engraved by F. Bartolozzi.* 4to. 212 pp. beſides Preface and Introduction. 2l. 2s. T. Payne, and J. White. 1803.

ALTHOUGH the name of the author of this work (or rather of the editor, as he chooſes to denominate himſelf) does not appear in any part of the book; yet it is well known, that we are indebted for it to a veteran in literature, whoſe indefatigable labours, eſpecially in the antiquarian line, have often attracted the notice, and commanded the eſteem, of the public.

The preſent indeed is a branch of ancient learning on which we do not recollect to have ſeen any attempt of his until the volume now before us; but nevertheleſs it muſt be owned, that his taſte for deep and patient reſearch appears no leſs conſpicuous, in this inſtance, than it has repeatedly manifeſted itſelf in his ſeveral other more voluminous performances.

In his Preface he informs us, that his chief object in this publication was to lay before the literary world at large, and the lovers of numiſmatic ſcience in particular, a ſet of plates, which they have been eagerly expecting for near half a century, and which have of late become his property. Theſe plates, being twenty-four in number, contain the engravings, by Bartolozzi, of the coins of the Syrian Kings, formerly in the collection of the late Matthew Duane, Eſq. and now in the Hunterian Muſeum, in Windmill-Street. The ſuperior taſte and knowledge of the collector, and the eminent ſkill of the artiſt, are too well known to leave any doubt concerning the utility of their being thus brought before the public.

In the ſame Preface, the author proceeds to give a brief account of the principal writers who have treated on the ſubject of theſe coins. Nothing in the leaſt ſatisfactory is to be met with before the work of Vaillant; of which the chief merit is the hiſtorical part, the engravings being of little value from their great inaccuracy. Froelich, in his "Annales Regum Syriæ", was the firſt who digeſted the hiſtory of this period into chronological order, which he illuſtrated with a greater number of coins than had ever before been publiſhed. The illuſtrations of Pellerin, in the volume of his works where he treats of the regal medals; and of Bellay, in the memoirs of the

the French Academy of Inſcriptions and Belles Lettres, are mentioned with the commendation that is due to them. Nor are the labours of Spanheim, Havercamp, and Haym paſſed by unnoticed. In Pinkerton, the author cenſures the aſſertion that the coins of theſe Kings very ſeldom have contractions in their legends; and obſerves, that from the plates now before us, we may ſatisfy ourſelves, that ſuch contractions are in fact exhibited on the far greater number of theſe coins. This leads the author to a few curſory remarks on monograms; of which a Table, containing 107 of them, faithfully copied from the coins in this collection, is here inſerted; and rendered ſtill more uſeful by the addition of an Index; a Table of the years of the Seleucidan æra, as expreſſed on the coins; and an explanation of thoſe among the monograms which denote the names of different towns in Syria. Laſtly, we have a liſt of the principal ancient hiſtorians, whoſe accounts of the Syrian Kings have come down to us either whole or in a mutilated ſtate.

Next follows an Introduction; concerning which, ſuffice it to ſay, that it conſiſts of three extracts; the firſt being the deſcription of the kingdom of Syria by Strabo; the ſecond, the more recent account of the ſame country by Biſhop Pococke; and, laſtly, the curious paſſage of Biſhop Newton's Diſſertation on the Prophecies, wherein he points out the manner in which the diſmemberment of Alexander's empire, and the effects conſequent upon it, are explicitly foretold by Daniel.

" It is no doubt memorable", as is ſtated in the concluſion of this extract, " that theſe prophecies ſhould have been ſo particular and circumſtantial concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes; that there ſhould not have been ſo complete a regiſter or ſeries of theſe Kings, nor ſo conciſe and comprehenſive an account of their affairs, in any author of thoſe times.—The prophecy", continues the learned Biſhop, " is really more perfect than any hiſtory. No one hiſtorian has related ſo many circumſtances, and in ſuch exact order of time, as the prophet has foretold them; ſo that it was neceſſary to have recourſe to ſeveral authors, Grecian and Roman, Jewiſh and Chriſtian, to collect ſome things from one, and ſome things from another, for the better explaining and illuſtrating the great variety of particulars contained in this prophecy."

A chronological ſummary of the Syrian Kings, taken from Froelich's Notitia Elementaris Numiſmatum; a table of the plates; and a genealogical table of the Seleucidæ, copied from Vaillant, with ſome additions, are the remainder of the prefatory and auxiliary articles in this book.

We

We now come to the body of the work. This conſiſts of a brief hiſtory of each King, compiled from genuine authorities, and a deſcriptive catalogue of the coins, in the ſucceſſive order in which they are arranged in the plates. The importance of aſcertaining the ſucceſſion of theſe reigns will not be deemed of little moment, when we reflect how eſſentially it muſt contribute to illuſtrate and confirm, not only the general hiſtory of thoſe times, but more particularly a conſiderable part of the ſacred hiſtory, as it is recorded in holy writ: and it cannot but excite a degree of wonder, that although this appears now to be eaſily attainable, by the frequent dates on the coins, which in moſt caſes amply aſcertain the ſucceſſion and duration of each reign, the beſt hiſtorians and chronologiſts of the middle ages have differed widely even in the number of thoſe reigns, Euſebius limiting that number to only 16; Petavius extending it to 20 or 21, or, including Balas, Zebina, and Tigranes, to 24 or 25; Vaillant, including thoſe three Kings, or perhaps Uſurpers, and Seleucus V. who can ſcarcely be ſaid to have reigned, numbers 27; while Froelich, adding the two Ptolemies who occupied Syria, and the two Queens Cleopatra and Selene, and omitting Seleucus V. gives a liſt of thirty royal perſonages in whoſe names coins have been ſtruck in Syria. The author, in his Genealogical Table of the Kings of the Seleucid race, which of courſe includes Seleucus V. of whom, however, there are no coins in this collection, and perhaps none extant, and where the three Uſurpers are likewiſe entered, gives the ſame number of reigns as Vaillant. There is, however, an inadvertence in this Table, which we cannot paſs by unnoticed. Demetrius I. Soter is properly given as the tenth King in the ſucceſſion; but Alexander I. his couſin, if not an impoſtor, and his ſucceſſor, is likewiſe numbered 10. Then comes Alexander II. who is here ſtyled Balas, and who appears as the eleventh King. Where the author met with this ſecond Alexander, we are at a loſs to conjecture; the next King or Uſurper who bore that name, and was ſtyled Zebina, being in fact the ſecond Alexander, who is here very properly given as the ſixteenth King.

As to the hiſtory of theſe Kings, the remains of it, as collected in this work, conſiſt of little more than a ſeries of vices and follies, of unjuſt wars, treaſons, uſurpations, and wanton acts of oppreſſion; inſomuch that we have in vain endeavoured to ſelect a paſſage which might gratify or conſole a generous mind. Antiochus III. ſurnamed the Great, was the moſt eminent of theſe Kings, and has obtained, eſpecially from the Jews, towards whom he ſhowed great indulgence, the character of humanity and liberality: and yet, when the courſe

of

of his life is examined, we find in it little more than an unjuſt and obſtinate perſeverance in his endeavours to reduce the power of Ptolomy Philopator, King of Egypt; an inveterate hatred againſt the Romans, by whom he was ultimately ſtripped of a great part of his dominions; an alternate protection and neglect of Hannibal, according as he was prompted by his intereſt; and the untimely death he met with by the hands of his own ſubjects, when he was preparing to plunder the Temple of Jupiter Belus, at Elymais.

In order, however, to give the reader ſome idea of the ſtyle of the author, we ſhall lay before him the following account of the memorable battle of Magneſia, by which Scipio was enabled to break the power of Antiochus, and to eſtabliſh the preponderancy of Rome in Aſia.

"The Conſul (Scipio the Aſiatic) without waiting for his brother's recovery, marched againſt Antiochus, who was encamped at Thyatira. The King would not wait for him there, but advanced to Magneſia, within reach of mount Sipylus, leaving the river Hermus between him and the Romans. To prevent his being attacked in this new poſt he dug a deep ditch round his camp, and fortified it with a double row of palliſades, the ſecond row of which was defended by ſtrong walls and towers. The Conſul turned back, and poſted himſelf within five miles of the enemy; ſeveral ſkirmiſhes enſued between the two armies, always to the advantage of the Romans, ſo that the Conſul paſſed the river, and encamped within two miles and a half of the enemy. Both armies marched out of their camps every morning, and drew up in order of battle for ſeveral days, till at length the Conſul, eager to gain the victory without his brother, determined to attack Antiochus in his camp. The King would not wait for him behind his trenches, *but* drew up his army, compoſed of all the nations of the Eaſt; *but* its main ſtrength conſiſted of 16,000 foot armed in the Macedonian manner, forming a phalanx, *but* drawn up in ten different bodies, with an elephant carrying a tower full of ſoldiers between each. On the right of this, under the King in perſon, was the cavalry, near 8,000 in number, and 3,000 light armed troops. The left wing under his ſon Seleucus and his nephew Antipater, conſiſted of 13,000 men, horſe and foot. The centre was commanded by Minio, Zeuxis, and Philip the maſter of the elephants: ſo that the whole army amounted to 70 000 foot, and 12,000 horſe, as Livy, or as Appian, only to 7,000 men altogether, beſides fifty-four elephants and camels, and ſcythed chariots; which Florus has exaggerated to 300,000 men, and as many horſes and chariots. Appian ſays it looked like two armies, one to begin the action, the other forming a corps de reſerve. The Romans were between 28 and 30,000 men, horſe and foot, whereof 2,000 were left to guard the camp. A thick fog favoured the Romans, by intercepting from Antiochus the view of his extended army, and wetting their bow ſtrings. Eumenes with his light troops and ſlingers, fell on his chariots and ſo frightened the horſes, that they ran among their own troops, and threw them into confuſion, of which the Roman

cavalry

cavalry took advantage, and bore down all before them. Eumenes charged and broke the left wing; and Demetrius charged the phalanx, driving their own elephants among their ranks. In the mean time, Antiochus obſerving the left wing of the Romans open in flank, charged it on every ſide, and drove their infantry to the camp. The tribune who commanded there, headed and rallied them, and gave time to Attalus, the brother of Eumenes, to come up to their relief. The Syrian army was now completely defeated; and Antiochus obſerving that the troops which had fled were rallying, and that the enemy's right wing was ready to fall upon them, turned his horſe about and fled. This was a ſignal for the remains of his army to follow him, and Eumenes purſued them with his cavalry with great ſlaughter. The Romans proceeded to the camp, which after a deſperate reſiſtance, they forced, putting all to the ſword, and poſſeſſing themſelves of immenſe booty. In the battle, purſuit, and taking of the camp, there fell 50,000 foot and 4,000 horſe; 1,400 were made priſoners, and fifteen elephants: the Romans loſt but 300 foot and 25 horſe; and Eumenes only fifteen men. Antiochus, with his ſcattered troops, retired to Sardis, and his ſon Seleucus to Apamea. Thyatira, Magneſia, Tralles, Magneſia in Caria, all Lydia, and Epheſus itſelf ſubmitted to the Romans. Polyxenidas, the King's Admiral, on news of the defeat, quitted the port of Epheſus, and landed at Patara. The Conſul marched to Sardis, which opened its gates to him, and here his brother Africanus joined him." P. 48.

We have nothing to remark concerning the deſcriptions of the Coins in the Catalogue. They are ſufficiently clear and conciſe; and ſome remarks and illuſtrations, are added at the end of moſt of the reigns.

At the end of the book are inſerted, by way of Appendix, accounts of ſome Inſcriptions which relate to the period of the Seleucidæ. The laſt is the Greek part of the celebrated trilinguar Inſcription lately found by the French at Roſetta, and now depoſited at the Britiſh Muſeum. It is here given in the original language, together with an Engliſh tranſlation; and ſome curious remarks reſpecting the incidents that led to the tranſaction, and a variety of cuſtoms and incidents relating to it, are ſubjoined.

Having thus taken a curſory ſurvey of this work in all its parts, it will be expected that we ſhould add a few words concerning its merit, as affording a progreſſive ſtep in the claſs to which it belongs. The engravings, as we have already intimated, are undoubtedly a moſt valuable acquiſition, the ſpirit and neatneſs of the performance being unrivalled at any former time, or in any country. We wiſh we could ſay as much of their accuracy, though even in this reſpect, the fault that may be found is on the ſide of too great excellence. The artiſt had too refined a taſte to condeſcend to an accurate imitation

imitation of a diſtorted limb or an awkward attitude; and accordingly we often find, that the figures on many of the reverſes, for inſtance, thoſe of the Apollo ſitting on the Cortina, exhibit greater correctneſs and elegance than is to be found on the Coins. It ſeldom indeed happens, that a critic has to complain of a blemiſh on the ſide of perfection, nor of courſe do we apprehend, that this remark will at all depreciate the work. As to the text, we ſhould deceive our readers, were we to aſſert, that much advantage is likely to accrue from it to the ſcience of numiſmatics. The author has no doubt availed himſelf of what former writers have ſaid on the ſubject; but the extenſive collections that have been formed of late, have afforded opportunites to thoſe who cultivate that branch of knowledge to aſcertain many facts, and to clear up others which were before unknown or erroneouſly admitted. Of theſe opportunities, the author does not ſeem to have availed himſelf. Thus, had he carefully inſpected a collection of Macedonian and Syrian coins, he would not, like Froelich, have deſcribed the obverſe of ſeveral Tetradrachms of Seleucus I. as exhibiting the head of that King. He would have found, that it is exactly ſimilar to the head on many of the coins of Alexander the Great, which head alſo is not likely to be the portrait of that conqueror, but moſt probably that of a young Hercules, covered with a lion's ſkin. We ſhall not, however, dwell on circumſtances of this kind, nor ſhall we take any notice of the typographical errors, which are, in fact, more numerous than are mentioned in the table of errata; but on both accounts the ſtudent in medallic hiſtory muſt be cautious not to place too implicit a reliance on this elegant, and, in the main, very meritorious work.

ART. XII. *Gramina Britannica; or, Repreſentations of the Britiſh Graſſes. With Remarks and occaſional Deſcriptions. By J. L. Knapp, Eſq. F. L. S. and A. S.* 4to. 119 Plates, with Letter-Preſs to each. 8l. 8s. White. 1804.

THE difficulty of obtaining a perfect knowledge of the tribe of plants, diſtinguiſhed by the title of Graſſes, is univerſally acknowledged; the parts of fructification often requiring very minute attention, often varying in ſome degree from the general ſtructure, while the habit or general appearance is liable to alteration from innumerable circumſtances, relative

relative to ſoil and ſituation; a work, therefore, in which good ſcientific deſcriptions are accompanied by an expreſſive figure of each individual ſpecies, cannot fail of being highly acceptable to the botanical world. In the preſent publication, by Mr. Knapp, we find marks of great attention to the particular characters of each Graſs, the fructifications are there expanded, and (where neceſſary, in a magnified ſtate) are given with each plate; while the correſponding deſcription is ſo accurately worded, as to convey in the readieſt and moſt conciſe manner, the neceſſary information relative to the hiſtory of the plant. In ſhort, the only objection which can reaſonably be made to the work is its price, no leſs than eight guineas; a ſum, which muſt unavoidably prevent many aſſiduous cultivators of botanical ſcience, from reaping the advantage of its inſtructions. This, indeed, is the unavoidable conſequence of the elegant manner in which it is publiſhed, and which, in many modern works of Natural Hiſtory, forms a barrier againſt the progreſs of general information, inſtead of diſſeminating it in the moſt efficacious manner.

It remains to give an example of the ingenious author's mode of deſcription. This we ſhall do, by annexing the account of Stipa Pennata, or Feather-Graſs, a doubtful native of our iſland; but which, from its ſuperior elegance, has obtained a high degree of admiration from the cultivators of the more beautiful plants.

"*STIPA.*

GENE. CHAR. Calyx with two valves and one floret; outer valve of the corolla terminated by a very long ariſta, jointed towards the baſe. *Gen. Plant.*

STIPA PENNATA. *Spec. Plant.*

Feather Graſs.

SPEC. CHAR. One ſpecies only.

"For the poſſeſſion of this moſt elegant plant Britain has now no pretenſions, and we fear it was originally admitted into our Flora upon the foundation of ſuppoſition only. Its firſt introduction was in the Synopſis of Ray, not as being found by that faithful inveſtigator himſelf, but by other perſons*. Mr. Hudſon did not find it himſelf, but upon this authority admitted it into the Flora Anglica. In

"* By Dr. Richardſon and Thomas Lawſon, at Long-ſledale, near Kendal: the authority of Dr. Richardſon is conſiderably weakened, by knowing how open to impoſition this enthuſiaſtic botaniſt was. Epimedium alpinum is ſaid to have been found in Bingley woods by Dr. Richardſon, and by him communicated to Blackſtone: not a veſtige of this plant we fancy will now be found in that neighbourhood;

In the Botanical Arrangements it is mentioned as having been found by Mr. Alderſon near Kendal; but that gentleman, we are informed, obtained his ſpecimens from a garden, and the owner alone was his authority for its growing in Long-ſledale, near Kendal. To obtain native ſpecimens of this feathered beauty has been the ambition of all botaniſts ſince the days of Ray; and our attempting to find it, after the failure of Mr. Curtis, betrays an arrogance that can alone be vindicated by the avidity of our wiſhes to diſcover an authority, to arrange Stipa pennata amidſt the Britiſh graſſes.—Our rarer plants, and the beautiful race of perſecuted Orchideæ, may, by the avarice of collectors, become fugitives from their original ſtations, and ſucceeding generations ſeek in vain for well eſtabliſhed natives; but Stipa could not poſſibly have been eradicated by the diſcoveries in the time of Ray, and none ſince have any pretenſions to ſuch injurious ſpoliations. An unlimited admiſſion of dubious plants into any Flora cannot be defended; but it is aſſuredly leſs detrimental to aſſociate an equivocal few, than faſtidiouſly reject an individual that may have a claim, though but remotely.—A native of Bohemia, and other parts of the Auſtrian dominions, it has long ſince found its way into our botanical collections, and its elegance has obtained it a ſtation in our gardens." Pl. 88.

ART. XIII. *The Uſe of Sacred Hiſtory, eſpecially as illuſtrating and confirming the general Doctrines of Revelation. To which are prefixed Two Diſſertations; the Firſt, on the Authenticity of the Hiſtory contained in the Pentateuch, and in the Book of Joſhua; the Second, proving that the Books aſcribed to Moſes, were actually written by him, and that he wrote them by Divine Inſpiration. By John Jamieſon, D. D. F. A. S. S. Miniſter of the Goſpel, Edinburgh. Two Volumes.* 8vo. About 450 pp. in each Volume. 12s. Ogle. 1802.

DR. JAMIESON, who muſt be already well known to many of our readers, by his former works, tells us, in an Advertiſement prefixed to the firſt volume, that the preſent

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bourhood; and thoſe who are acquainted with Epimedium know it is a plant ſcarcely leſs eaſy to eradicate than Triticum repens. A tale traditional in the neighbourhood informs us, that his gardener (perhaps T. Lawſon) conveyed plants from his borders to a peculiar ſtation in the vicinity; and, after wearying the good Dr. for many hours, at laſt popped upon the place where this ſuppoſed indigenous Epimedium was diſcovered!—It was T. Lawſon who communicated to Ray Echinophora ſpinoſa, from Roſebeck, where none have ſince been able to find it."

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publication owes its exiſtence, to a prepoſſeſſion he had long indulged, namely, that

"it could not be without a ſpecial deſign that ſo great a portion of the Holy Scriptures was caſt into an hiſtorical form; but that the principal reaſon of this muſt be, that it appeared to him, who "knoweth our frame", the moſt proper mode of conveying inſtruction, even on thoſe ſubjects in which we are intereſted for eternity."

We do not wonder that the learned author ſhould be diſpoſed to believe, *à priori*, that the Almighty had adapted the mode of his Revelations to the ends to be obtained by them, in the beſt poſſible manner; and though we ſhould hope this prepoſſeſſion was more general than he ſeems to ſuppoſe, yet we are not willing to withhold any praiſe, for his attempt to illuſtrate the many particular advantages ariſing from the hiſtorical form of the ſacred books. Theſe advantages may certainly not be obvious to the great maſs of Chriſtian people; and we hope we ſhall not be thought to detract from this praiſe, by adverting to a very ingenious eſſay upon the ſubject, which gained the Norriſian Prize at Cambridge, in the year 1797. It was written by Mr. Cobbold*, and if Dr. J. had ſeen it, he would not have found the ground altogether ſo unoccupied as he expreſſes in his Advertiſement. There is no doubt that Dr. Jamieſon's may be called a perfect building, to which Mr. Cobbold's treatiſe could only ſerve as a foundation; but as the latter was anterior to the preſent publication, by the ſpace of five years, we think it but fair to mention it. As far as relates to the mere queſtion of the utility of the hiſtorical form, both writers have acquitted themſelves with ability; and, in the preſent work, the ſection which particularly treats of the advantages ariſing from the hiſtorical mode of writing, is admirable, and highly ſatisfactory.

But, to proceed with more regularity in our account of theſe two volumes on Sacred Hiſtory. The two Diſſertations prefixed, we are informed, were not originally intended to make a part of this publication. We can ſafely ſay, however, that they have not improperly been now annexed to it. We have peruſed them both with much pleaſure and much intereſt. In the former, we recogniſe much of Mr. Leſlie's admirable plan, in his Method with the Deiſts; but Dr. Jamieſon has certainly the merit of ſtrengthening the evidences al-

* See Brit. Crit. xi. 317. We there ſpoke of the Eſſay, as of a nature to "produce ingenious enquiries, and lead to important concluſions".

ready inſiſted on, as well as of bringing forward ſome that Mr. Leſlie and other writers have overlooked. In the ſecond Diſſertation, much is advanced in confutation of Pain's daring and ignorant aſſertions in his Age of Reaſon; and many of the proofs againſt his poſitions, are more largely detailed, and more amply diſcuſſed, than in the Biſhop of Landaff's Apology; at the ſame time, due praiſe is beſtowed on that popular and pleaſing work.

Dr. Jamieſon's book is arranged into three grand diviſions or parts, and thoſe ſubdivided into ſections; but we can only give the heads of the former. The firſt part preſents us with a general view of the uſe of Sacred Hiſtory; its beauties and advantages. In the ſecond part, we have the Hiſtory of Iſrael. The third treats of the Uſe of Sacred Hiſtory, as illuſtrating and confirming the great Doctrines of Revelation. It would give us pleaſure if we could ſay that we had derived equal ſatisfaction from all parts of this learned work, but there are many from which we are compelled to diſſent. The Doctor is a rigid Calviniſt, and does not ſcruple to call his maſter Calvin, "that Man of God." But neither the maſter nor the pupil will ever reconcile us to many of the doctrines contained in theſe volumes. We ſhould be the laſt to deny the univerſal and abſolute ſovereignty of God; but we can never be brought to think, that the very exiſtence of that ſovereignty depends on his acting arbitrarily, that is, not without oppoſition, but without any moral conſiderations. It is a point which the Doctor labours hard to prove, that every moral conſideration was *againſt* God's adoption of the children of Iſrael, and therefore, ſays he, it muſt have been of *grace;* abſolute, unconditional, grace; from which they could not fall, by the weight of any ſins. Were we to agree with the Doctor in all the reaſons he alledges, not for the adoption, but the excluſion of the Iſraelites from the favour of God, we ſhould yet be more ſatisfied to turn to the Scripture for the certain reaſon of this adoption, if any were there ſtated in expreſs terms. Knowing this to be the caſe, we look in vain into the work before us (and not without ſurpriſe at our diſappointment) for the reaſons ſtated, Deut. ix. 4, Ezekiel xxxvi. 22, 23; which, if they do not ſhow the motives upon which God acted in the protection of the Iſraelites, as they regarded themſelves perſonally, at leaſt may ſerve to ſhow that God was governed by moral conſiderations in regard to their neighbours. But if the favour of God is to be referred, as Dr. J. inſiſts, to the covenant with their forefathers, Abraham, Iſaac, and Jacob, it cannot ſurely be denied, that there was a ſpecial and a moral reaſon for the call of Abraham.

Dr.

Dr. J. concludes, that " God's doing according to his will in *the army of heaven*", could *only* conſiſt in his arbitrary choice of ſome of the angels, and abſolute rejection of others: and then he aſks, " *If there was no* injuſtice or partiality in his conduct towards thoſe " *ſons of God*", can his conduct be unjuſt or partial in making a *ſovereign* diſtinction among the ſons of Adam"? We certainly ſhould anſwer, no; but we muſt wait for the proof of the caſe from which he argues, for certainly his book ſupplies us with none. We know but little from Scripture of the fall of angels; but what little we do know, ſerves to ſhow us, that " if they are reſerved in darkneſs to the judgment of the laſt day", it is becauſe, " *they* kept not their firſt eſtate, but left their *own* habitation", Jude vi. Does this look like an unmerited rejection? But the Calviniſtic doctrine of abſolute rejection is too well known, and too well underſtood, to be further expoſed here, and particularly as we have had occaſion to treat of it in Art. II. of this Number. We ſhall content ourſelves now with entering our proteſt againſt the abſolute decrees of Calvin, let them be eſpouſed by whom they may, or with whatever reference. In this work they are certainly not in any manner ſoftened.

There is another portion of the work, to which if we do not object, we cannot quite ſubſcribe; and this is in the illuſtration of the typical hiſtory of the Iſraelites. We have often had occaſion to expreſs our confident perſuaſion of the exiſtence and deſign of types, and we can diſcover them in moſt parts of the Moſaic diſpenſation; but we are convinced that it requires ſome diſcretion to know where to ſtop, and ſuch diſcretion does not ſeem to have fallen to the lot of the preſent learned author. We are certain that many will withhold their aſſent from ſeveral of his compariſons, and that the general character of his book will not be advanced, by ſuch remarks as we find in his review of the oblation of firſt fruits, and the feaſts of Pentecoſt, and Tabernacles. We do not queſtion the pious deſign of the learned writer, in carrying his ſpeculations ſo far, but we do not wiſh to have them paſs for genuine Chriſtianity, or genuine Judaiſm, to the diſgrace and diſcredit of what is ſtrictly and undeniably typical, in theſe connected diſpenſations. Having thus expreſſed our objections, we ſhall now endeavour to do juſtice to thoſe parts of this performance, which appear to us not to be liable to ſuch charges, and which may be read with advantage.

In the ſecond volume, Dr. J. gives us the following critique on Dr. Geddes.

" One, who has lately profeſſed to elucidate the Holy Scriptures, by a new Tranſlation, has avowed, that the only ſolution that can be given

given of the difficulty ariſing from the command to exterminate the Canaanites, is " to acknowledge, fairly and openly, that the Jewiſh hiſtorians, both here and in many other places, put in the mouth of the Lord words which he never ſpake, and aſſign to him views and motives which he never had."

" This is indeed to cut the Gordian knot; and, although he pretends the contrary, to unhinge the whole ſyſtem of inſpiration.

" The objection, for removing which he reckons it neceſſary to make ſo ſtrange a conceſſion, is founded on a ſuppoſed inconſiſtency in the divine conduct, according to the account given in ſacred hiſtory. " The aſſertion", he ſays, " that God, after giving ſo explicit a precept, and ordering the Canaanites to be extirpated, that they might not become a ſnare to his people, ſhould yet purpoſely reſerve ſo great a number of thoſe ſame Canaanites to be a ſnare, ſeems to affect both his wiſdom and veracity. If I be commanded to deſtroy or remove the cauſe of temptation, leſt I ſhould yield to it, and *at the ſame time* be told that I can neither remove nor deſtroy it; nay, that it is purpoſely left to tempt me; I muſt doubt of the equity or the truth of the tale.—Could the God of truth and wiſdom ſay to the Iſraelites: " Deſtroy thoſe idolatrous nations, leſt they ſeduce you into idolatry;" and yet purpoſely reſerve them, to try whether the Iſraelites would be ſeduced?"—" I cannot bring myſelf" he alſo ſays, to believe that ſuch an order proceeded from the mouth of God; perhaps not even from the mouth of Moſes. I am rather willing to ſuſpect, that it is the fabrication of ſome poſterior Jew, to juſtify the cruelties of his nation."

" It is evident that this objection eſpecially reſts on a *fallacy* in the interpretation of the word *ſnare*. This learned writer uſes it as if it invariably ſignified a *temptation* to ſin, or *cauſe* of temptation. It would indeed be difficult to prove, that it is inconſiſtent with the perfections of God judicially to leave ſome things in the way of ſinners, which he knows will, through their own depravity, prove occaſions of temptation. This is what he threatens as the puniſhment of previous tranſgreſſion. But although, as has been ſeen, the word *ſnare* ſometimes denotes that which proves a temptation, it properly and principally ſignifies the cauſe of deſtruction; and in all the places where it is uſed in relation to the point under conſideration, it has either an immediate or an ultimate reference to the puniſhment of ſin. The puniſhment, as denoted by this word, is ſometimes expreſsly diſtinguiſhed from the ſin: " They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve other gods, it will ſurely be a ſnare unto thee." Here the ſin and the ſnare are mentioned diſtinctly; the latter as denoting the puniſhment, and the former its procuring cauſe. For it is undeniable, that the ſin meant is that of " ſerving their gods;" and this ſin, it is ſaid, " will ſurely be a ſnare", becauſe it would certainly expoſe them to puniſhment. To the ſame purpoſe are the following words: " Thine eye ſhall have no pity upon them: neither ſhalt thou ſerve their gods; for that will be a ſnare unto thee." It is not meant that the ſervice of their gods could be a " cauſe of temptation;" becauſe this is pointed out as itſelf the ſin, or compliance with the temptation, and ſo the cauſe of puniſhment. In the ſame ſenſe the Egyptians

tians ſaid that Moſes was a ſnare to them, as being the cauſe of their deſtruction.

"Here, alſo, a *falſe* repreſentation is given of a matter of *fact*. God did *not* command the Iſraelites to deſtroy or remove the cauſe of temptation, leſt they ſhould yield to it; and *at the ſame time* tell them, that they could neither remove nor deſtroy it, but that it was purpoſely left to tempt them. The objector, whether intentionally or not I will not preſume to ſay, confounds things, with reſpect to *time*, which are kept totally diſtinct in the thread of the narrative. The Iſraelites were not informed that the Canaanites were to be left for their puniſhment till more than ſixty years after they received the command to deſtroy them.

"There is nothing here that can in any degree militate againſt the *veracity* of God. The precept was delivered, on their entry into the wilderneſs, as pointing out their duty; the declaration referred to was made, many years afterwards, as expreſſing God's diſpleaſure with them, becauſe of their neglect of duty, and the puniſhment to which, on this account, they were to be ſubjected." P. 183.

And again:

"Referring to what has been applied to this objection, that it was becauſe of breach of covenant that God would not henceforth drive out the nations from before the Iſraelites, this author further ſays: "The precept, it is confeſſed, was poſitive and abſolute; but the promiſe of power to fulfil it was limited and conditional. It was not until after the Iſraelites had forſaken the Lord, and worſhipped other gods, that the Lord would no more enable them to expel the Canaanites.—That is to ſay, the Lord would not enable them to remove, or break the ſnare, until after they had fallen into it; and when they have fallen into it, he reproaches them for the non-execution of his precept; and ſays, the ſnare ſhall remain to prove them."

"The inference which this writer attempts to deduce, that "the Lord would not enable them to remove, or break the ſnare, *until* after they had fallen into it", as it is evidently meant to exhibit the ſcriptural hiſtory in a ridiculous light, is entirely ſophiſtical. The author throws darkneſs on the paſſage, which may thus tend to bewilder the reader, by the inſertion of the particle *until*. He alſo recurs to his fallacy in the uſe of the term *ſnare*, employing it throughout the ſentence as if it muſt neceſſarily bear the ſame meaning; whereas the ſnare into which "they had fallen", had a relation to ſin; and that which was not to be broken, to puniſhment. The inference, indeed, is altogether falſe. For the Lord did ſtill "enable them to break the ſnare, *until* they fell into it"; that is, he gave them ſucceſs againſt the Canaanites, until they wilfully diſobeyed his commandment, and apoſtatized to their idolatrous courſes. Then, indeed, he would no longer "enable them to remove or break the ſnare", becauſe by their ſin they had brought this ſnare upon them, in reſpect of judgment. This, then, is the only concluſion that can fairly be deduced from the premiſes:—God would not remove the puniſhment, *after* they had fallen into that ſin, with which it was inſeparably connected, according to the threatening." P. 189.

There

There is more to the purpoſe which is certainly ingenious, but we cannot extract the whole; we ſhall only obſerve, that in the interpretation of the word *ſnare* he is ſupported by other very able commentators; and Dr. Whitby, on Exodus xxiii. 32, refers us to Joſhua xxiii. 13, and Judges ii. 3; in which certainly the word ſnare is mentioned as a *conſequence* of their idolatry; not, however, perhaps without a view to their further iniquity, and the increaſe and aggravation of their apoſtacy.

If we were not in danger of extending this Article too far, we ſhould be tempted to make extracts from Sect. XII. Part iii. on the types, phænomena, and Jewiſh laws, illuſtrative and corroborative of the miraculous conception; in which we think Dr. J. has ſaid much in a ſmall compaſs. The work is not free from Scotticiſms, though in general the ſtyle is perſpicuous and correct. Our objections all apply to the doctrines inculcated under the head of God's Sovereignty, and to the extravagance of ſome of the typical illuſtrations; theſe form ſo large a portion of the work, that it would be inconſiſtent in us to recommend the whole to the peruſal of our readers; who, not being, we truſt, tainted with what we think the errors of rigid Calviniſm, would certainly be ſhocked at ſome of the conſequences drawn from the hiſtorical accounts of God's dealings with mankind, and which are of courſe applied to our own ſpiritual concerns, and our hopes in Chriſt!

BRITISH CATALOGUE.

POETRY.

ART. 14. *Original Poems. By Thomas Green Feſſenden, A. M. Author of Terrible Tractoration; or, Cauſtic's Petition to the Royal College of Phyſicians.* 12mo. 197 pp. 5s. Hurſt. 1804.

We were amuſed with the burleſque Poem, called "Terrible Tractoration"*, and finding it to be ſtrongly in favour of the *tractors*, concluded that it muſt be a puff from the proprietor; conceiving it impoſſible that any diſintereſted man of ſenſe could write in their favour. The humour of the writer, however, we fairly allowed; and ſince Mr. Feſſenden avows himſelf the author, we are almoſt ready to ſuppoſe that he has ſome *fellow feeling* with the aforeſaid proprietor. Tractors apart, that Mr. F. poſſeſſes a ſingular genius for burleſque poetry,

* Brit. Crit. Vol. xxi. p. 552.

is undeniable; and it is rendered ſtill more evident by the preſent volume.

But there is another circumſtance which ſtrongly recommends theſe Poems to notice. They preſent a new literary phænomenon, a poetical miſcellany written by an American author; and, what is ſtill more pleaſing to us, an American, friendly to England and to genuine liberty. The following ſentence gives more recommendation to the ſpirit of the volume, than the longeſt article we could write.

"Great Britain now preſents the moſt important, perhaps the only barrier againſt an inundation of modern Goths, which threatens deſtruction *to all civilized ſociety*. America remains neuter in the tremendous conteſt; and, from her relative ſituation, poſſeſſes tenfold conſequence in the ſcale of nations. He, therefore, who contributes his mite towards preſerving harmony between the two countries, ought to be conſidered not only as a well-wiſher to Great Britain and America, but the friend of man. If the following pages ſhould have a tendency to that purpoſe, my higheſt ambition will be gratified." P. vi.

Such ſentiments and deſigns we cannot too loudly applaud, and the manner in which the author attacks the republican pſeudo-patriots, reflects equal honour on his head and heart. We have praiſed his talents for burleſque poetry, but the following ſong, as we ſhould call it, is of a higher ſtamp, and has much original merit.

"AN ODE*.

Ye ſons of Columbia unite in the cauſe
Of Liberty, Juſtice, Religion, and Laws;
Should foes then invade us, to battle we'll hie,
For the GOD OF OUR FATHERS will be our Ally!
Let Frenchmen advance,
And all Europe join France,
Deſigning our conqueſt and plunder;
United and free
For ever we'll be,
And our cannon ſhall tell them in thunder,
That foes to our Freedom we'll ever defy,
Till the Continent ſinks, and the Ocean is dry!

Should Bonapart' come with his Sans Culotte band,
And a new ſort of Freedom we don't underſtand,
And make us an offer to give us as much
As France has beſtow'd on the Swiſs and the Dutch,

"* This Ode was written, ſet to muſic, and ſung on a public occaſion in Rutland, Vermont, July, 1798. At that time the armament, which afterwards ſailed to Egypt, under Buonaparte, lay at Toulon: its deſtination was not known in America, but many ſuppoſed that it was intended to waft the bleſſings of *French Liberty* to the United States."

His fraud and his force
Will be futile of courſe;
We wiſh for no *Frenchifi'd* Freedom,
If folks beyond ſea
Are to bid us be free,
We'll ſend for them when we ſhall need 'em.
But blood-thirſty Frenchmen we'll ever defy,
Till the Continent ſinks, and the Ocean is dry!

We're anxious that Peace may continue her reign,
We cheriſh the virtues which ſport in her train;
Our hearts ever melt, when the fatherleſs ſigh,
And we ſhiver at Horror's funereal cry!
But ſtill, though we prize
That child of the ſkies,
We'll never like ſlaves be accoſted;
In a war of defence
Our means are immenſe,
And we'll fight till our *all* is exhauſted:
For foes to our Freedom we'll ever defy,
Till the Continent ſinks, and the Ocean is dry!

The EAGLE of FREEDOM with rapture behold,
Overſhadow our Land with his plumage of gold!
The flood-gates of Glory are open on high,
And Warren and Mercer* deſcend from the ſky!
They come from above
With a meſſage of love,
To bid us be firm and decided;
"At Liberty's call,
Unite one and all,
For you conquer, unleſs you're divided.
Unite, and the foes to your Freedom defy,
Till the Continent ſinks, and the Ocean is dry!"

"Americans ſeek no occaſion for war,
The rude deeds of rapine ſtill ever abhor;
But if in defence of your rights you ſhould arm,
Let toils ne'er diſcourage, nor dangers alarm.
For foes to your peace
Will ever increaſe,
If Freedom and Fame you ſhould barter,
Let thoſe Rights be yours,
While Nature endures,
For OMNIPOTENCE gave you the Charter!"
Then foes to our Freedom we'll ever defy,
Till the Continent ſinks, and the Ocean is dry!" P. 1.

"* Warren and Mercer were both diſtinguiſhed perſonages, who fell in the war which ſeparated America from Great Britain."

Of

Of the author's humour, we might produce as ſpecimens his burleſque Sapphics, in the ſtyle of the famous "Needy Knife Grinder", at pp. 12, 56, &c. The Vermont Paſtoral (p. 41) is in a new ſtyle, and very illuſtrative of local manners; the alluſions to which give an air of novelty to almoſt every part of the volume. Mr. Feſſenden is ſeldom more ſucceſsful than when he is ſatirizing the profligate democrats of America. Among his ſerious Poems, which have rather leſs merit in general than the burleſque, is one addreſſed to the Perkinean Society, p. 115. He is conſiſtent, at leaſt, in this attachment; but how to account for it we know not. His Poems, however, have afforded us, on the whole, much gratification.

ART. 15. *Fables on Subjects connected with Literature. Imitated from the Spaniſh of Don Tomas de Yriarte. By John Belfour, Eſq.* 12mo. 164 pp. *Plates.* 7s. 6d. Richardſons. 1804.

The public is indebted to every writer who facilitates the knowledge of foreign poets, by producing tranſlations from them; particularly when, as in the caſe of the Spaniſh language, the original is little read among us. Don Yriarte and his fables have hitherto been almoſt unknown in England, except to thoſe who have ſtudied the Spaniſh grammar of M. Joſſe*; or, the *Teſoro Eſpanol*, compiled by the ſame author†. In the former of theſe are ſeventeen, and in the latter twenty-ſix Fables, by Yriarte. Mr. Belfour has tranſlated thirty-four, and has performed his taſk, in general, with eaſe and ſpirit, as will appear from the following ſpecimen; which will alſo give a good impreſſion of the original author.

"FABLE VII.

"*No demebos detenernos en qüeſtiones friboles, olvidando el aſunto principal.*

"THE RABBITS.

"Ye who important points neglect
In books, and trivial parts reſpect;
In controverſy who engage,
And long on trifles warfare wage;
Who diſregard an author's aim,
And paſſages that merit claim;
Who no intricacies unravel,
But at a word, or comma, cavil,
And hours in fierce contention ſpend
On ſubjects that to nothing tend:—
Though to your judgment, and your wit,
The young may readily ſubmit;

* See Brit. Crit. vol. xvi. p. 217.

† Brit. Crit. vol. xx. p. 573. It is to be wiſhed, that M. Joſſe had given ſhort biographical notices of his authors, as was done by Moyſant and Leviſac in the Bibliotheque Françoiſe. *Don T. Yriarte* is mentioned, in Br. C. xxiii. p. 537, as author of an abridgement of Spaniſh Hiſtory.

The wiſe, who no inſtruction gain,
Will think you idly rack your brain,
And talents waſte, that might conduce
To private good and public uſe.—
To thoſe on trifles who debate
A trifling fable I'll relate.—

Hard by the margin of a wood,
By ſeveral ſavage hounds purſu'd,
A Rabbit, ſinking with affright,
Strove to elude their ſcent and ſight.
Away he fled, in full career;
When, ſtarting from a thicket near,
His comrade cried acroſs the mead,
"Whence all this buſtle, all this ſpeed?"
"Oh fatal ſpeed, ſad ſource of pain;
Two greyhounds chace me o'er the plain;
And down yon hill, without remorſe,
Behold they wind their rapid courſe!"
"I view them, friend, but by their yell
They beagles are, I know them well."
"Beagles, or greyhounds, this I know,
They will effect my overthrow:—
Mark how they bound, with luckleſs ſtrength,
I'm ſure they're greyhounds by their length."
"Poh! poh! they beagles are, I ſwear,
Their very voices ſo declare!"
"No, no—they're greyhounds." "You miſtake,
They beagles are—I know their make!"

At length, ſo warm the matter roſe,
From words they almoſt came to blows;
When ſtraight the dogs, then running mute,
Kill'd both, and ended the diſpute." P. 62.

This fable is of political as well as literary uſe, and may afford a good leſſon to thoſe factions in a ſtate, which contend with each other, while an enemy is at the door.

Mr. J. Belfour, who appears to be a young writer, now and then betrays a ſmall degree of inaccuracy in his ſtyle, which time and ſtudy will correct; (as in putting *me* for *I* at the bottom of p. 39, &c.) but on the whole, his production is very pleaſing and ſatisfactory. Should this effort be well received, he mentions a deſign of tranſlating a conſiderable poem of the ſame author, on Muſic; and we have little doubt that he will be encouraged to do ſo. An Introduction of ſome merit, on the origin of fable, and the characters of fabuliſts, is given as the production of the author's brother. The volume is elegantly printed, and contains ſome very neat engravings.

NOVELS.

ART. 16. *The Bravo of Venice, a Romance; tranſlated from the German. By M. G. Lewis.* 8vo. 340 pp. Hughes. 1804.

The majority of the novels of the preſent day are ſo unworthy of the notice of the public, or of any critical attention, that we may be readily excuſed for the conciſeneſs with which we uſually ſpeak of them. We are induced, however, to deviate from our general path, and to ſpeak more fully of the merits of the preſent book, from the popularity of the author, and from the claims of the novel itſelf. Mr. L. has once more reſorted to his favourite German ſchool, and though he has occaſionally taken ſome liberties with the original, it was merely to ſoften thoſe paſſages which might otherwiſe have appeared too harſh and extravagant for the taſte and ſentiments of an Engliſh reader. The outlines of the fable are nearly as follows:—Roſalvo, a young and handſome nobleman, is baniſhed from Naples, by the arts of a powerful and malicious enemy; chance leads him to Venice, where, in the depth of diſtreſs and miſery, he accidentally becomes acquainted with the banditti by whom Venice was at that time infeſted; acquainted with the means of diſguiſing his features, ſo as to baffle the keeneſt penetration, he joins their ſociety, not only with the view of ridding the city of theſe execrable wretches, but alſo with the intention of diſcovering, through them, the more inſidious villains by whom their daggers are influenced. He is ultimately ſucceſsful; and, after being the means of deſtroying the banditti, unravelling the plots of a dangerous and alarming conſpiracy, and revenging himſelf for the injuries of his enemy and rival Moraldeſchi, he is juſtly rewarded with the hand of the Doge's niece, the lovely and all-accompliſhed Roſabella.

Theſe materials, Mr. Lewis has certainly formed into a very entertaining volume: the intereſt is ſtrongly excited, and well ſupported to the concluding ſcene; and though it may be urged, and not without ſome degree of juſtice, that the whole is attended with improbability, yet at the ſame time it ſhould not be forgotten, that, on the other hand, a tale founded on the common events of domeſtic ſociety is but too apt to prove tedious and unintereſting. The following extract is by no means an unpleaſing ſpecimen of the general ſtyle of the whole production.

"Hark, comrade", ſaid Matteo the next morning to Abellino, "to-day thou ſhalt make thy firſt ſtep in our profeſſion."—"To-day?" hoarſely murmured Abellino, "and on whom am I to ſhew my ſkill?"

"Nay, to ſay truth, 'tis but a woman, but one muſt not give too difficult a taſk to a young beginner. I will myſelf accompany you, and ſee how you conduct yourſelf in this firſt trial."

"Hem!" ſaid Abellino, and meaſured Matteo with his eye from head to foot. "To-day, about four o'clock, thou ſhalt follow me to Dolabella's gardens, which are ſituated on the ſouth ſide of Venice; we muſt both be diſguiſed, you underſtand. In theſe gardens are excellent baths; and after uſing theſe baths, the Doge's niece, the lovely Roſabella of Corfu, frequently walks without attendants. And then—you conceive me?"

"And

"And *you* will accompany me?"

"I will be a ſpectator of your firſt adventure: 'tis thus I deal by every one."

"And how many inches deep muſt I plunge my dagger?"

"To the hilt, boy—to the very hilt! her death is required, and the payment will be princely—Roſabella in the grave, we are rich for life."

"Every other point was ſoon adjuſted. Noon was now paſt, the clock in the neighbouring church of the Benedictines ſtruck four, and Matteo and Abellino were already forth; they arrived at the gardens of Dolabella, which that day were unuſually crowded; every ſhady avenue was thronged with people of both ſexes, every arbour was occupied by the perſons moſt diſtinguiſhed in Venice; in every corner ſighed love-ſick couples, as they waited for the wiſhed approach of twilight, and on every ſide did ſtrains of vocal and inſtrumental muſic pour their harmony on the enchanted ear. Abellino mingled with the crowd. A moſt reſpectable looking peruke concealed the repulſive uglineſs of his features, he imitated the walk and manners of a goety old man, and ſupported himſelf by a crutch, as he walked ſlowly through the aſſembly. His habit, richly embroidered, procured for him univerſally a good reception, and no one ſcrupled to enter into converſation with him reſpecting the weather, the commerce of the republic, or the deſigns of its enemies, and on none of theſe ſubjects was Abellino found incapable of ſuſtaining the diſcourſe. By theſe means he ſoon contrived to gain intelligence that Roſabella was certainly in the gardens, how ſhe was habited, and in what quarter he was moſt likely to find her. Thither he immediately bent his courſe, and hard at his heels followed Matteo. Alone, and in the moſt retired arbour, ſat Roſabella of Corfu, the faireſt maid in Venice. Abellino drew near the arbour; he tottered as he paſſed its entrance, like one oppreſt with ſudden faintneſs, and attracted Roſabella's attention. "Alas! alas!" cried he, "is there no one at hand who will take compaſſion on the infirmity of a poor old man!" The Doge's niece quitted the arbour haſtily, and flew to give aſſiſtance to the ſufferer. "What ails you, my good father?" ſhe enquired, in a melodious voice, and with a look of benevolent anxiety. Abellino pointed towards the arbour. Roſabella led him in, and placed him on a ſeat of turf. "God reward you, lady," ſtammered Abellino, faintly. He raiſed his eyes, they met Roſabella's, and a bluſh crimſoned his pale cheeks.

"Roſabella ſtood in ſilence before the diſguiſed aſſaſſin, and trembled with tender concern for the old man's illneſs; and oh! that expreſſion of intereſt ever makes a lovely woman look ſo much *more* lovely—ſhe bent her delicate form over the man who was bribed to murder her, and after a while aſked him, in the gentleſt tone, "Are you not better?"—"Better?" ſtammered the deceiver, with a feeble voice; "better! oh yes, yes, yes! you—you are the Doge's niece, the noble Roſabella of Corfu!"—"The ſame, my good old man."—"Oh, lady, I have ſomewhat to tell you, be on your guard! ſtart not, what I would ſay is of the utmoſt conſequence, and demands the greateſt prudence. Ah God! that there ſhould live men ſo cruel!—lady, your life is in danger." The maiden ſtarted back, the colour

flew

flew from her cheeks. "Do you wiſh to be told your aſſaſſin? You ſhall not die, but if you value your life be ſilent." Roſabella knew not what to think, the preſence of the old man terrified her. "Fear nothing, lady, fear nothing while I am with you; before you quit this arbour you ſhall ſee the aſſaſſin expire at your feet." Roſabella made a movement as ſhe would have fled, but ſuddenly the perſon who ſat beſide her was no longer an infirm old man; he who a minute before had ſcarcely ſtrength to mutter out a few ſentences, and reclined againſt the arbour, trembling like an aſpin, ſprung up with the force of a giant, and drew her back with one arm. "For the love of Heaven," ſhe cried, "releaſe me, let me fly!"—"Lady, fear nothing, *I* protect you." Thus ſaid, Abellino placed a whiſtle at his lips, and blew it ſhrilly. Inſtantly ſprung Matteo from his concealment in a neighbouring clump of trees, and ruſhed into the arbour. Abellino threw Roſabella on the bank of turf, advanced a few ſteps to meet Matteo, and plunged his dagger in his heart. Without uttering a ſingle cry, ſank the banditti Captain, at the feet of Abellino; the death rattle was heard in his throat, and after a few horrible convulſions all was over. Now did Matteo's murderer look again towards the arbour, and beheld Roſabella half ſenſeleſs, as ſhe lay on the bank of turf. "Your life is ſafe, beautiful Roſabella," ſaid he; "here is the villain bleeding who conducted me hither to murder you; recover yourſelf, return to your uncle the Doge, and tell him that you owe your life to Abellino." Roſabella could not ſpeak. Trembling ſhe ſtretched her arms towards him, graſped his hand, and preſt it to her lips in ſilent gratitude. Abellino gazed with delight and wonder on the lovely ſufferer; and in ſuch a ſituation, who could have beheld her without emotion? Roſabella had ſcarcely numbered ſeventeen ſummers; her light and delicate limbs, enveloped in a thin white garment, which fell around her in a thouſand folds; her blue and melting eyes, whence beamed the expreſſion of pureſt innocence; her forehead, white as ivory, overſhadowed by the ringlets of her bright dark hair; cheeks, whence terror had now ſtolen the roſes; lips, which a ſeducer had never poiſoned with his kiſſes; ſuch was Roſabella, a creature, in whoſe formation partial nature ſeemed to have omitted nothing, which might conſtitute the perfection of female lovelineſs. Such was ſhe; and being ſuch, the wretched Abellino may be forgiven, if for ſome few minutes he ſtood like one enchanted, and bartered for thoſe few minutes the tranquillity of his heart for ever. "By him who made me", cried he at length, "oh! thou art fair, Roſabella: Valeria was not fairer!" He bowed himſelf down to her, and imprinted a burning kiſs on the pale cheeks of the beauty. "Leave me, thou dreadful man!" ſhe ſtammered in terror; "oh! leave me!"—"Ah! Roſabella, why art thou ſo beauteous, and why am I.... Know'ſt thou who kiſs'd thy cheek, Roſabella? Go! tell thy uncle, the proud Doge, *'twas the brave Abellino*"—he ſaid, and ruſhed out of the arbour."

Upon the whole, we do not ſcruple to ſay, that the preſent novel will add to the celebrity of Mr. L. The language is bold and nervous, the tale not ſpun out to too great a length, and the moral unexceptionable.

ART.

ART. 17. *Can we Doubt it? Or, the genuine Hiſtory of Two Families of Norwich, by Charlotte Bournon-Malarme, Member of the Academy of Arcades at Rome. Tranſlated from the French. By Mrs. Villa-Real Gooch. Three Volumes.* 1mo. 10s. 6d. Croſby. 1805.

Mrs. Gooch has more than once been a candidate for that ſort of literary fame which accompanies this branch of writing. Her pen flows with great vivacity, and her deſcriptions and character are not without force; but why call this a tranſlation from the French, which is ſo obviouſly a plain Engliſh original? Whether it involves any thing perſonal or not, we cannot ſay, nor does it ſeem worth the while to enquire, it may be read as a Novel with entertainment. Mrs. Gooch does not diſcover a very happy fancy in the invention of names of places or perſons. Some of them ſeem to have been borrowed from that good old book, Pilgrim's Progreſs; as Sumptuous Hall, Pervious Houſe, Fodder Lodge, &c. The names of perſons muſt have been found, many of them, eaſt of Temple-Bar, as for example, Modbury, Grewell, Grimſby, Poleſworth, &c. However, the tale, though ſomewhat complicated, proceeds tolerably well; and if ſome Novels are better, we are obliged to toil through ſome not half ſo good.

MEDICINE.

ART. 18. *Outlines of a Plan, calculated to put a Stop to the Progreſs of the malignant Contagion which rages on the Shores of the Mediterranean, if it ſhould make its Way into this Country. By Richard Pearſon, M.D.* 8vo. 28 pp. 1s. 6d. Baldwin. 1804.

Contemplating the ravages made by the malignant contagion, which has, for many months paſt, afflicted a large portion of the ſouthern parts of Europe, and conſidering how extremely acceſſible we are to its introduction here, from our widely extended commerce, the author has, with a laudable zeal, endeavoured to turn the attention of the legiſlature, and of his countrymen in general, to the meaſures it might be moſt proper to adopt, if the contagion ſhould get footing in this country, to confine it to the part or parts where it ſhall firſt make its appearance. Since medical writers are not perfectly agreed as to the deſcription of the contagion, or whether it ſhould be conſidered as a ſpecies of the plague or of the yellow fever; and ſince a contagious fever might make its firſt appearance in parts of this country where it would be difficult to find by what means the foreign fever could have been conveyed; it ſhould be ſufficient, the author ſays, to find that the fever is infectious, or that it was communicated from one perſon to another in the ſame houſe, to determine it to be the malignant contagion, and to ſubject the perſons and places where it appears to the regulations here propoſed. The firſt object adverted to, and recommended by the author, is, that the regulations obliging veſſels coming from ſuſpected places to perform quarantine be enforced with diligence. But it is not ſufficient, he obſerves, that ſuch veſſels are compelled

pelled to keep the ſtations allotted them for the time limited; and that all communication between them, or the perſons on board them, and the ſhore be prohibited, if care be not taken that the goods on board be, from time to time, opened, ventilated, and fumigated. It muſt be obvious, that it is extremely difficult to enforce the diligent performance of this hazardous duty, ſo as to afford that complete ſatisfaction which, in a matter of ſo much importance, is required. To obviate, therefore, any ill conſequence that may ariſe from neglect or error in this eſſential part, the author adviſes, that Committees of Health be eſtabliſhed in all the provincial ſea-ports, to conſiſt of phyſicians and ſurgeons, aſſiſted by the magiſtrates and clergy. Their buſineſs ſhould be, to enquire into, and learn what diſeaſes are prevalent in their ſeveral diſtricts, and wherever fever of a malignant kind appears, ſeizing three or four perſons under the ſame roof, and of which fever three or more perſons have died, all poſſible precautions ſhould be uſed to prevent the perſons reſiding in ſuch places from mixing with the other inhabitants. For this purpoſe, receiving houſes are propoſed to be taken without the town; in ſome of which, the ſick, in others, the ſuſpected ſhould be kept, until all danger of the fever ſhould be over. On this head, however, the author is not very full; as he conſiders that the mode of conducting that buſineſs, or the regulations by which it ſhould be performed, ſhould be drawn up by a general Board of Health, to be inſtituted in London, which ſhould correſpond with the provincial Committees; and, in conjunction with them, ſhould draw up inſtructions, pointing out the line of conduct to be obſerved in all caſes where contagious fever makes its appearance.

It muſt give pleaſure to the ingenious and intelligent author of this tract, to find Government entertaining the ſame ideas he has here thrown out, of the inefficacy of the preſent regulations for performing quarantine, to prevent the introduction of the contagion into the country; which is manifeſted, by their applying to Parliament for power to alter and amend them; and that they are about to adopt regulations for confining the infection, if it ſhould be introduced, very ſimilar to thoſe here recommended.

ART. 19. *An Eſſay on Reſpiration. Parts I. and II. By John Boſtock, M. D.* 8vo. 275 pp. 6s. Liverpool printed; Longman and Co. London. 1804.

The ſubject of this Eſſay relates to one of the moſt important functions of the animal body. It has occupied the attention of the moſt diſtinguiſhed chemical philoſophers of the preſent day; and their labours have placed in a clear and beautiful point of view a proceſs eſſential to life; but reſpecting which, for many ages, the moſt abſurd and erroneous notions continued to be adopted.

In the preſent volume, the author has collected, from the various ſources to which he refers, the beſt authenticated facts, and the moſt valuable opinions, on the ſubject of reſpiration; and has arranged them in ſuch a manner, as to exhibit a correct view of all the late diſcoveries relative to this part of chemical phyſiology. On this occaſion, he appears only in the character of a careful and faithful narra-

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tor; but, at ſome future period, he propoſes to undertake a ſeries of original experiments, particularly concerning the ſtate of reſpiration in fever, and other diſorders; experiments which cannot but prove highly intereſting, and of which it is to be hoped the author will not relinquiſh the proſecution.

Part I. of this volume contains, a deſcription of the human organs of reſpiration; a deſcription of the mechaniſm of reſpiration; an enquiry into the bulk of a ſingle reſpiration, and into the capacity of the thorax; and an enquiry into the cauſe of the firſt reſpiration, &c.

In Part II. the author treats of the mechanical effects produced by the dilatation and contraction of the thorax; of the change produced by reſpiration in the inſpired air; of the change produced upon the blood by reſpiration; on the reſpiration of the different gaſes. To all which are ſubjoined notes, which conſtitute about a third part of the whole volume.

Having enumerated the contents of the ſeveral chapters, we ſhall very briefly point out ſuch as ſeem more particularly entitled to attention. The ſecond Part is by far the moſt intereſting, particularly the Chapters II. and III. on the change produced by reſpiration in the inſpired air, and on the change produced upon the blood by reſpiration.

After giving an account, in Chap. II. of Hales, Prieſtley, Lavoiſier, Menzies, Davy, Irvine, &c. reſpecting the changes produced upon the air by reſpiration, he forms his own concluſions, in ſix diſtinct propoſitions, at p. 99.

In the third Chapter, after reviewing the various facts and opinions relative to the changes produced in the blood by reſpiration (a ſubject ſtill involved in ſome obſcurity, on account of the extreme nicety and difficulty in performing the neceſſary experiments and examining their reſults), he concludes, that the preſent ſtate of our knowledge on this ſubject may be compriſed in fifteen propoſitions, which will be found in the 135th page. Theſe parts contain the eſſential particulars of the author's ſyſtem.

ART. 20. *Obſervations on Crural Hernia: to which is prefixed, a general Account of the other Varieties of Hernia: illuſtrated by Engravings. By Alexander Monro, Jun. M. D. F. R. S. E. and Profeſſor of Anatomy and Surgery in the Univerſity of Edinburgh.* 8vo. 7s. 6d. Longman and Co. London; and W. Laing, Edinburgh. 1803.

Until very lately, the right of juriſdiction was hereditary in Scotland; titles, ſuperiorities, and lands, are, we know, far more ſtrictly entailed there, than in England; but we own ourſelves aſtoniſhed to find that even profeſſorſhips ſeem to be a ſpecies of feudal property. The author of this work is the third in lineal deſcent who has filled the anatomical chair at Edinburgh: and as he is ſtill a young man, it would be unfair to compare this early performance with thoſe of his grandfather.

It appears that this was originally a paper read before the Royal Society of Edinburgh; and, we preſume, that the applauſe it then met with has occaſioned its publication. There is not, however, enough of novelty, or ſolid inſtruction in the work, to make us re-echo theſe plaudits;

plaudits; for the author appears to have ſeen but little of the diſeaſe of which he treats, his knowledge is chiefly acquired "through the ſpectacles of books". He has ſearched, however, with a good deal of diligence through both foreign and domeſtic authors, and has collected, with judgment, a conſiderable portion of their cream; it is not, however, diſpoſed with that *Lucidus ordo*, which perſpicuity requires.

The caſe, in p. 17, deſcribes a peculiarity in Hernia which has not been noticed elſewhere. It was communicated to the author by Dr. Wardrop, an eminent ſurgeon in Edinburgh, and is ſo far worthy of notice. In another part, the greater frequency of Crural Hernia in women than in men, is well accounted for.

"It is much more prevalent amongſt females than males, becauſe the crural arch of the female is longer and looſer than that of the male, owing to the greater width of the female pelvis. Beſides, the internal edge of the crural arch is not nearly ſo broad next the pubis in the male as in the female; and hence the crural ring of the female is larger, and the bowels are more readily protruded through it." P. 54.

With reſpect to the ſurgical treatment, this work is ſingularly defective. Nothing is mentioned but the operation. The author tranſlates Gimbernat's method, which he thinks very ſimilar to Mr. Key's; and afterwards deſcribes his father's plan, who propoſed dividing Poupart's ligament, without opening the hernial ſac. Then without pretending to decide upon the merits of either, he concludes thus: "future experience muſt determine to which of theſe methods of performing the operation for crural hernia the preference is due".

It is peculiarly unfortunate, that this work ſhould have appeared, nearly at the ſame time with the ſplendid one of Aſtley Cooper. Who, uniting practice with ſtudy, is enabled to paint what he has ſeen, to decide boldly on what is to be done, and to relate what he has performed.

DIVINITY.

ART. 21. *A Charge delivered to the Clergy of the Dioceſe of Rocheſter in* 1782, *and publiſhed at their Requeſt. By John Law, D. D. Archdeacon of Rocheſter.* 4to. 16 pp. 1s. T. Payne, &c. 1802.

This valuable Charge from an Archdeacon, who ſays in a note that he has holden thirty viſitations, has not been intentionally paſſed over by us. For ſuch accidents it is not always poſſible to account; the beſt apology is, to remove the occaſion for it.

Being delivered in the ſhort interval of peace, this Charge begins by adverting to it, which is done in the moſt proper manner, with the feelings of a wiſe man and a Chriſtian. With a ſimilar ſpirit, and with becoming modeſty, Dr. L. ſpeaks of the firmneſs of the clergy, and their exertions in the troubleſome times that preceded; and he conſiders the Reſidence Act (as Biſhop Majendie has ſince done) as an acknowledgment from the laity, of the merits and utility of the clerical order: being deſigned, in the firſt inſtance, "to relieve them from vexatious proſecutions"; and, in the ſecond, to extend the benefit of their perſonal influence and example. Part of what is ſaid on this

ſubject

ſubject is ſo judiciouſly expreſſed that we cannot but introduce it here.

"It is not then to be wondered at, if the ſerious part of the laity are rigid in their demand for the immediate ſuperintendence of a clergyman in every pariſh, where there is a proviſion adequate to his reputable ſupport. And when this demand has been accompanied with every expreſſion of good will to our order, which its beſt friends can wiſh for, we are, as I before remarked, bound to look upon the requiſition as honourable to ourſelves. Our uſe to ſociety is thereby recognized; and, ſo long as the principles of the Chriſtian religion are preſerved in this country (which ought now to be more fixed than ever, from the dreadful effects that have been exhibited of a contrary ſpirit) we ſhall never, I truſt, be diſappointed in our expectations of the public favour." P. 14.

Dr. L. adverts alſo to the oppoſition and calumnies of certain ſectaries, and their miſinterpretations of the ſeventeenth Article of our church, in particular. "We wiſh", ſays he, "that they would be fellow-labourers with us, rather than unkindly traduce us; becauſe we are perſuaded, that they would more effectually ſerve the cauſe of Chriſtianity than by the methods they adopt. If ſuch a hope be viſionary, we cannot ſo ſucceſsfully refute calumny as by an appeal to our own actions." With deſerved expreſſions of eſteem and veneration for the preſent and late dioceſan of Rocheſter, and of attachment to the clergy of that ſee, Dr. L. concludes a well-planned and well-written Charge.

ART. 22. *A Sermon on Religious Deſpondence, extracted from the Second Volume of Sermons by the Rev. Thomas Giſborne, M. A.* 12mo. 24 pp. 6d. Cadell and Davies. 1805.

From various cauſes, and among others, from the great frequency of ſuch publications, we find ourſelves ſomewhat in arrear with our account of volumes of ſermons. Mr. Giſborne's Second Volume is among the number of thoſe poſtponed. Nor do we conſider the delay as of much conſequence, when the author thus deferred is, like Mr. G. ſure to deſerve our commendation, and ſure of the public attention, without any aid from us. In the mean time, we are glad to take the opportunity of noticing the preſent very important diſcourſe, which by deſire has been printed ſeparately.

The diſcourſe would, if any human effort could, have poured balm into the broken ſpirit of Cowper; unleſs indeed, all conſolation had been excluded by the miſerable doctrine of arbitrary and abſolute rejection, which is here ſo ſucceſsfully combated. Even in a time of dreadful religious indifference, the oppoſite extreme of deſpondence is too often ſeen: and againſt it this diſcourſe is directed, with a clear ſtyle and comprehenſive views of the whole ſubject. Suppoſing the neceſſary groundwork of ſincere and true repentance, this preacher takes up all the falſe imaginations and arguments, with which the deſponding fortify themſelves in their miſery. As we cannot cite much, we hold it moſt important to extract his arguments againſt that Calviniſtical doctrine of partial rejection, which we have lately had ſo frequent occaſions to oppoſe.

"Some-

"Sometimes the deſpondence fortified by the ſuſpenſion of religious comfort is darkened by the gloom of erroneous doctrine. The wretched individual begins to apprehend that he is predeſtinated to wrath and anguiſh everlaſting: that, if not expreſsly created for the purpoſe of being rendered miſerable, at leaſt he is "paſſed over" in the diſpenſation of redeeming mercy: that he is virtually reprobated, being deſignedly excluded by the ſovereign will of God from the number of thoſe, whom the Almighty is ſuppoſed ſpecially to have elected to be ſole partakers of his converting grace." P. 17.

"To the fervent piety and the practical holineſs of numbers of our Chriſtian brethren, who conceive themſelves to read in the word of God the tenets in queſtion, my teſtimony, however unimportant, I rejoice to bear. But conſtrained as I have repeatedly been to know the terrors which thoſe tenets have produced, it ſeems an act of duty, in addreſſing perſons expoſed to ſimilar terrors, not to withhold my deliberate conviction, that the tenets are deſtitute of ſcriptural ſupport: and that the detached paſſages of Holy Writ, whence they are deduced, fairly admit, when conſidered in themſelves, and clearly demand, when taken in conjunction with the reſt of Scripture, a very different interpretation. For the preſent purpoſe it may be ſufficient to refer the deſponding ſufferer to ſome plain paſſages of the divine word, which teach that ſalvation, in every reſpect unattainable but through our Lord Jeſus Chriſt, is through him open to every man: and that on every man of rational faculties the free mercy of God beſtows, for the ſake of the great Redeemer, a portion of antecedent grace ſo far influencing the will, the underſtanding, and the heart, as, without intrenching on moral agency, to enable him, if diligent in the application of grace received, to obtain through the blood of the croſs an inheritance among the ſaints." Ibid.

This is as deciſive as what the Biſhop of Lincoln himſelf has written, and is fortified ſimilarly by irrefragable citations from ſcripture. After theſe, and other arguments ſuperadded, the paſſage concludes:

"Fear not, ye mourners. *Every man* may become one of God's elect. Go forth and proſper. The way of ſalvation, unbarred to the whole world, lies before you. Enter it, purſue it, in the ſtrength of your God." P. 20.

The latter part of the Sermon recommends, moſt judiciouſly, the proper modes of cure, and concludes with activity and practical uſefulneſs, adding this juſt diſtinction. "The management of worldly concerns, when conducted in a worldly ſpirit, is ſin. But when kept wholly ſubordinate to the great purpoſes of exiſtence, the glory of God, and the ſalvation of the ſoul; when carried on from Chriſtian motives, with Chriſtian temper, and for Chriſtian ends; it is a branch of ſervice to God, it is one of the fruits of religion".

For maſterly and extenſive views of one ſubject, with ſound argument and ſcriptural knowledge, all directed to that point, this diſcourſe cannot eaſily be ſurpaſſed.

ART.

ART. 23. *A Sermon, preached before the Univerſity of Oxford, at St. Mary's, on Monday, November 5, 1804. By the Rev. Henry Phillpotts, M. A. of St. Mary Magdalen College, and Vicar of Kilmerſdon, in the County of Somerſet.* 4to. 18 pp. 1s. 6d. Cooke, Oxford; Rivingtons, London. 1804.

This Sermon being adapted to the commemoration of bleſſings chiefly political, is rather an elaborate eſſay, hiſtorical and political, than a theological diſcourſe. It is, however, the eſſay of a politician who is a ſerious Chriſtian.

After ſaying that of the two deliverances commemorated on the 5th of November, he ſhould confine himſelf chiefly to the latter, the preacher gives a maſterly hiſtory of the Engliſh conſtitution from the Reformation; pointing out every fluctuation in it, with the cauſes and the conſequences of every ſtruggle. He arrives, after much accurate and well-written deduction, at the period of the Revolution, on which his ideas are, in ſome degree, original; but, at the ſame time, in our opinion, perfectly ſound and worthy of attention. He denies, in the firſt place, that the term *Revolution* is properly applied to the change which took place at the abdication of James.

"A *Revolution*, properly ſo called", he ſays, "muſt be ſome important change in the Conſtitution; ſome ſubverſion of the eſtabliſhed authority, not of magiſtrates, but of the magiſtracies themſelves; at leaſt ſome grave and momentous alteration in the balance of the Commonwealth, by which one diviſion of the State is ſo much increaſed in weight and power, that the character and tendency of the Government is thereby materially changed." P. 14.

After ſhowing that theſe characters do not belong to this tranſaction, it is to be hoped, he ſays, that, inſtead of being a Revolution, "it will prove a laſting barrier againſt all Revolutions. It was at the very time deviſed, and happily accompliſhed, to prevent a Revolution of the very worſt kind: one, in which all the liberties of the ſubject, and by conſequence the ſecurity of the monarch, would have been loſt in a gloomy and fanatical tyranny; a tyranny, wholly diſcordant to the genius of that government, to which it was to ſucceed; and abhorrent from every principle, and every feeling, of the people, over whom it was to be exerciſed." Ib.

Mr. P. then expoſes the inſidious intentions of thoſe who, by crying up that event as a Revolution, and as glorious in itſelf, endeavour to familiarize and recommend the idea of further Revolutions. This, we well know, has been a favourite artifice with the diſaffected, who have often attempted to exalt it into a precedent for *caſhiering* kings. Much more truly and much more wiſely the preſent preacher.

"Far be it from us to deny, that in the hiſtory of this event there is much cauſe for glorying. In the ſteady, the diſintereſted, and, above all, the temperate patriotiſm of many of the great characters of that age, the friend of his country will always glory;—but in the event itſelf he will not glory: widely different are the feelings which it will excite in his mind:—he will regard it as an awful criſis, when the ordinary line of duty was for once to be relinquiſhed; when a neceſſity, ſuperior

ſuperior to all law, or rather, impoſed to ſecure the objects of all law, made the ſacred duty of obedience to Government yield to the ſtill more ſacred duty of preſerving that ſociety, of which Government itſelf is the firſt-born offspring, and the moſt ſteady and powerful ſupport: he will think with religious awe on the fearful reſponſibility impoſed on his anceſtors, and he will tremble at the idea, that ſuch a reſponſibility ſhould ever be impoſed on himſelf." P. 15.

Infinitely more ſound is this, and more wiſe alſo, than the *caſhiering* doctrine, and truly the language of our Conſtitution. It is, however, only a ſmall ſpecimen of a diſcourſe which is full of the ſoundeſt principles. It concludes by a reference to Providence concerning theſe events, and a proper thankfulneſs for them.

ART. 24. *An Antidote to Infidelity, oppoſed to the Anti-Chriſtian Strictures of Mr. Gibbon; containing Expoſitions on the Prophecies of our Saviour, in Matthew* xxiv. *Mark* xiii. *and Luke* xxi. *with other intereſting Diſquiſitions to ſimilar Effect; carefully ſelected and enlarged, with ſome original Remarks. By a Lover of Divine Truth.* 8vo. 182 pp. 4s. Hatchard. 1804.

Since the title ſerves to ſhow that this work is chiefly a compilation, we have little more to do than to commend the diligence, and more eſpecially the deſign, of the editor, in bringing forward ſuch clear and reſpectable teſtimonies to oppoſe Mr. Gibbon's raſh aſſertion, that the opinion of the kingdom of Heaven being near at hand was the univerſal opinion of the primitive church, and that it was countenanced by the prophecies mentioned in the title. Mr. Gibbon adds the authority of St. Paul, in his Firſt Epiſtle to the Theſſalonians, which perhaps is the boldeſt of all his references, becauſe expreſsly contradicted by St. Paul himſelf, in the Second Epiſtle to the ſame church. The prophecies indeed recorded in the Goſpel may be ſaid alſo to contradict ſuch an opinion, as foretelling events incompatible with a ſpeedy conſummation of things. Theſe points are alſo noticed in the publication before us. The authorities chiefly cited on this occaſion are, Dr. Doddridge, and Dr. Gill, Dr. Whithy, and Stackhouſe; and of living authors, the Biſhop of London, Mr. Whitaker, Mr. Kett, and particularly Mr. Niſbett, in his late publication on the Coming of the Meſſiah.

ART. 25. *Practical Diſcourſes, by the Rev. Richard Warner, Curate of St. James's Pariſh, Bath.* 8vo. 245 pp. 7s. Robinſons. 1803.

When we gave an account of Mr. Warner's Diateſſaron (Br. Crit. Vol. xxiii. P. 560) we complained that in his notes he ſeemed to manifeſt a particular attachment to the names of Prieſtley, Wakefield, and other *unſound* authorities; though we did not then accuſe him of taking any thing objectionable from their writings. The reaſon of that preference is now declared. Mr. W. is avowedly one of the ſame, or a ſimilar ſect: or rather, is of no ſect, but one of thoſe

rationalizers

rationalizers who have each a ſeparate religion, according to the meaſure of their own reaſon or irrationality. The maſk is now thrown off, and the author declares boldly againſt "forms of human invention," and "creeds fabricated by the ingenuity of uninſpired men;" chooſing to forget, that ſuch creeds claim no real value, but as being fabricated (as he calls it) from the words of inſpired men, or of God. Mr. W. declares that according to his "faculty of ratiocination," of the worth of which readers may judge by this operation of it, Chriſtianity is a "ſyſtem neither veiled in myſtery, nor involved in difficulty;" and the ſame ratiocination tells him, that the promiſes of ſalvation are given to all who believe, according to the meaſure he thinks fit to lay down, "whether they be of Paul or Apollos, of Luther, Calvin, or Arminius; of the Romiſh pale, or the reformed Church: followers of Preſbyterianiſm, or advocates of Epiſcopacy." How valuable a member Mr. W. muſt be of a reformed Epiſcopal Church, with this latitudinarian creed, we leave our readers to decide.

It would be far from a reproach to any preacher, that he ſhould ſelect the evidences and the moral duties of Chriſtianity, as the excluſive ſubjects of a volume of diſcourſes; if he did not, at the ſame time, hold out ſuch language; with inſinuations of bigotry againſt all who think more ſeriouſly of the doctrinal parts of the ſcriptures. Such a religion as his is maintained, only by being confined to the very ſurface; for we defy him to have the leaſt comprehenſion of his own faith, if he attempted to deſcend at all into the explanation of it.

For thoſe who may have any curioſity to know more of theſe Sermons, after this authentic declaration of the author's ſentiments, by himſelf, we ſhall briefly mention the ſubjects of them. The five firſt are on the evidences of Chriſtianity, the firſt general, the ſecond from prophecy, the third from miracles, the fourth from internal character, the fifth from its propagation. The Sixth Sermon is on Practical Religion. 7. On the Chriſtian Spirit. 8. Faſt Sermon. 9. Thankſgiving Sermon. In the two laſt the political ſentiments of the author will, to many readers, appear as unſound as his opinions in religion do to us. But we are not inclined to expatiate on the one or the other. We have told our readers, from the author himſelf, what they are to expect; and as they like the declaration, they will proceed or not to the peruſal of the book.

ART. 26. *A Manual for the Uſe of unlearned Perſons in reading the Pſalms, as printed in the Common Prayer Book, explaining the obſcure Paſſages. By W. H. Reynell, M. A. Vicar of Hornchurch, Eſſex.* 12mo. 2s. Cadell and Davies. 1804.

This is a very uſeful and intereſting Manual, which we warmly recommend to the attention of thoſe for whoſe uſe it is deſigned; and the following extract from the Preface evinces the author well qualified for more important undertakings.

"The occaſion of compiling this Manual aroſe from my own obſervation, in reading the Pſalms, that the literal meaning of many paſſages, the object in the writer's view, the alluſions to the former hiſtory of the Jews, to the prophecies, and to the Chriſtian diſpenſation, were

were not immediately obvious; and therefore, that unlearned persons must necessarily lose, in great measure, the spirit, and miss the design, of the text, for want of understanding its sense and application.

"To remedy this defect, I have here given, chiefly from the best commentators, a plain and concise illustration of those obscurities that fell under my notice, in this important part of the Holy Scripture, without adverting to the allegorical or mystical interpretation of them, a work which has been completely and satisfactorily performed by the pious and learned Bishop Horne.

"As the Psalter is one of the first books put into the hands of children, by which they are brought gradually to that full instruction in their religion which is found in the Old and New Testaments, I have *principally*, though not *entirely*, directed my attempt to the communication of that sort of knowledge which they, and the inferior order of the community, are capable of receiving. For when I considered, that meditation upon heavenly things, the devotional exercises of prayer, praise, and thanksgiving, confession, and sorrow for sin, together with the hope and confidence of being restored to God's favour through faith and repentance, are the common subjects of all the Psalms, whether composed by David, or by other prophets; it seemed to me expedient, that well-disposed persons *in general*, who are conversant with this book, should be relieved from those difficulties which obstruct their improvement in sacred wisdom." P. iii.

ART. 27. *Reflections on the Exercise of private Judgment in Matters of Religion. A Discourse, delivered May 22, 1804, at Dudley, before the Annual Assembly of Dissenting Ministers, and published at their unanimous Request. By John Corrie.* 8vo. 30 pp. 1s. Johnson. 1804.

Mr. C. expresses his hope, "that there is nothing in the following Reflections which can afford just ground of offence to persons whose opinions are most opposite to those of the author, and of the religious denomination to which he belongs." P. v. We are glad to find that there is not *much* of this sort; the Discourse being a *declamation* more temperate, and better written, than we usually meet with against "articles of faith and creeds". With the text, it has little or no connection. Subjoined to the Discourse, at p. 26, is a panegyric on Dr. Priestley; "at once the glory of our country, *and its shame.*" P. 30. Construing the last words in our own way, we accord in the judgment which they express.

POLITICS.

ART. 28. *The Claims of the British West India Colonists to the Right of obtaining necessary Supplies from America, and of employing the necessary Means of effectually obtaining those Supplies under a limited and duly regulated Intercourse, stated and vindicated, in Answer to Lord Sheffield's Strictures. By G. W. Jordan, Esq. F. R. S. Colonial Agent for Barbadoes.* 8vo. 119 pp. 3s. Cadell and Davies. 1804.

To the ability displayed by Lord Sheffield in his "*Strictures on the Necessity of maintaining the Navigation and Colonial System*", and the cogency

gency of his arguments on that ſubject, we have already borne teſtimony*; nor have we denied credit to the † ingenious anſwer of Mr. Cock, the firſt of his opponents who came under our notice. In the work before us, Mr. Jordan chiefly applies his attention to that part of the ſubject, in which the Britiſh Coloniſts in the Weſt Indies are intereſted, and certainly makes out a ſtrong caſe in their behalf. "*Adhuc ſub judice lis eſt*". It would not, therefore, become us to pronounce any opinion upon this important queſtion: nor, indeed, will our limits permit us to detail, at length, the arguments produced by each party. We will, however, ſtate a few of the points chiefly urged by this intelligent advocate of the Coloniſts.

After giving due praiſe to the objects and general proviſions of the Navigation Laws, Mr. Jordan contends, that thoſe objects are beſt promoted by occaſional and partial modifications of them, which, ariſing from peculiar circumſtances, accord with the *ſpirit* of the Navigation Acts, as they preſerve our "commercial proſperity and national ſecurity"; otherwiſe, he ſays, "navigation itſelf may be ſacrificed to the navigation ſyſtem".

On theſe grounds he defends, firſt, the "Dutch Property Acts" (by nearly the ſame arguments as Mr. Cock); ſecondly, "the repeal of the American countervailing duties" (which ſeems to be juſtified on rational grounds by this author); and, laſtly, "the Weſt India intercourſe with America". As this laſt is the principal topic of controverſy, we will ſtate the claims of the Coloniſts in the author's words. Having firſt denied the alledged claim of his conſtituents to "an unreſtricted intercourſe with the American States", and pointed out the neceſſity of ſome commercial intercourſe (which, he inſiſts, cannot be wholly carried on in Britiſh bottoms) he thus diſtinctly ſets forth the claims they really prefer.

"The Britiſh coloniſts of the Weſt Indies claim the right of obtaining from America all ſupplies of articles of the firſt neceſſity, which cannot elſewhere be had, and of employing all the means neceſſary for effectually obtaining thoſe ſupplies, under a limited and duly regulated intercourſe.

"They claim this right of ſupply upon principles, paramount to all other principles of regulation, for their own immediate ſafety and preſervation, from general neceſſity, and for the public good. They claim this right upon the grounds of expediency, as promoting the attainment of the very objects propoſed by the colonial principle which it controuls, as benefitting the colonial eſtabliſhments, and actually increaſing the colonial trade, and colonial navigation of Great Britain.

"They claim the neceſſary means of obtaining, as eſſential to the exerciſe of the right of ſupply, as not injurious to the empire, either in the manner, or to the extent apprehended, as producing, by the benefits it imparts, compenſations in kind, more than equivalent to any conjectural loſſes that may be foreboded, and as agreeable to the navigation principles of Great Britain, although oppoſed to the colonial

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* See Brit. Crit. for June, 1804, p. 688.

† Ibid. for September, p. 328.

"They

"They claim these supplies and these means in an intercourse which shall be so regulated, as to guard against all the evils which the most cautious and anxious jealousy may divine, and shall preserve to Great Britain entire, all the objects and benefits of her colonial establishments and policy." P. 47.

He defends these claims at large, and by arguments, which, though we have not room to detail them, seem worthy of attention from the government and legislature. He also accuses Lord S. of some misstatements, from which the noble Lord can, we doubt not, vindicate himself. At the conclusion, Mr. Jordan sums up the allegations on both sides, in a manner, which to us appears fair and candid; and, without pronouncing on the merits, we can safely recommend his work to all who wish to understand the nature of this important question.

ART. 29. *An Essay on the Impolicy of a Bounty on the Exportation of Grain, and on the Principles which ought to regulate the Commerce of Grain, divided under the following Heads: Of the History of the Corn Laws—Influence of the Population on the Corn Trade—Effects of the Bounty on the Rent of Lands—Effects of the Bounty on the Profits of the Farmer—Effects of the Bounty on the Value of Silver—Exportation—Importation—Landlords—Farmers and Corn Dealers.* 8vo. 70 pp. 2s. 6d. Baldwin. 1804.

The subject of this tract being intricate, as well as important, we shall merely explain the nature of the author's arguments, without attempting to decide upon them. Against the policy of the act in question he argues with ingenuity, and certainly not without force; examining, and undertaking to refute the arguments produced in support of it. One of the principal of these rests on the experience of that period during which bounties were in force (viz. from 1688 to about 1770), and of the two periods, the one prior to the first, and the other posterior to the last of those dates, within the first of which such bounties were never, and within the latter less frequently granted. For forty years prior to 1688, the average price of wheat appears to have been 2l. 14s. 9d. per quarter; whereas during forty years posterior to 1720, while the law of 1688 was in full force, the price of the quarter of wheat was 1l. 16s. 2d. During the last period, (i. e. since 1770), when the law of bounty on exportation, and duty on importation has been sometimes suspended, and sometimes even inverted, the exportation has fallen greatly below the importation, and the price has become very high. The reasoning in favour of bounties, founded on this experience, seems at first specious, but is well combated by this author, who, with great probability, ascribes the variation of prices between the two first periods to political causes, which influenced the state of agriculture, and the great increase of prices during the last period, to the progress of commerce being more rapid than that of agriculture.

In the succeeding chapters he argues, from the principle admitted by some reasoners, "that the multiplication of the human species is always in proportion to the means of subsistence;" to show that "a sufficient market is always provided at home for all the corn which the

utmoſt exertions of the farmer can produce." He admits, indeed, of two exceptions to this rule, neither of which applies to the ſtate of this country. Thence he infers that, in a well-governed country, there will not (except in circumſtances like thoſe of America), be any *voluntary* exportation of corn, unleſs of the extraordinary produce of a plentiful year. An ample market, therefore, and full encouragement, is always afforded to the farmer, without the aſſiſtance of a bounty.—He purſues this ſubject much further, and attacks the policy of the law in queſtion, with arguments of apparent ſtrength. The author further undertakes to ſhow that the bounties will not ultimately prove advantageous, even to farmers, ſince in proportion to their profits will their rents be raiſed; and, as all articles of life are influenced by the price of corn, he inſiſts that the land-owners themſelves would ſoon find any decreaſe in their rents balanced by the reduction in the price of labour, and in that of every commodity, or even luxury, which they enjoy.

The injury to our manufactures, and conſequently to commerce, which ariſes from an increaſe in the average price of corn, which (as he maintains), the bounty on exportation tends to produce, is ſtrongly urged by this writer, whoſe reaſonings, however, we can by no means attempt to detail. In our opinion his work deſerves, at leaſt, the attentive conſideration of all, whoſe ſentiments are likely to have weight in any future regulation of this moſt important queſtion.

MISCELLANIES.

ART. 30. *A Tour in Zealand, in the Year* 1802; *with an Hiſtorical Sketch of the Battle of Copenhagen. By a Native of Denmark.* 8vo. 78 pp. 4s. White. 1805.

This is a very intereſting, amuſing, and well-written performance, which we have ſome time ſince peruſed with much ſatisfaction, but accidentally laid aſide. It is the production of a native of Denmark, and in every particular does him the higheſt credit. Let him be forgiven if, in his narrative of the celebrated battle of Copenhagen, he labours with extraordinary zeal to do his countrymen the ampleſt juſtice; there are traits and anecdotes in his account of it which would do honour to the moſt illuſtrious name of any country; at the ſame time, he is not at all backward in allowing the claims of Engliſhmen to the greateſt gallantry, coolneſs, and intrepidity.

Various anecdotes are interſperſed, from which we extract the following:

"From church we proceeded to ſurvey the interior of the caſtle, which, however, preſented nothing to engage our attention, excepting the peaſant maid who ſhewed us the apartments; her ſingular dreſs and manners viſibly intereſted my friend. Nor was I leſs pleaſed with the faſcinating ſimplicity of her whole appearance, ſo ſuperior to the imitations of our daſhing belles, who, at times, borrow the ruſtic garb, but cannot complete the metamorphoſis by aſſuming the ruſtic's peculiar graces.

"Her

"Her petticoat was of green taffeta; her pale pink ſilk corſet, which being made to her ſhape, diſplayed all the ſymmetry of her fine form; while a ſilken cap, entwined with gold, ſat cloſe to her face, juſt permitting her features to peep forth, and expreſs a countenance which the fancy of no painter could equal.—My friend kindly aſked her a very natural queſtion; ſhe caſt down her fine blue eyes, and with a ſigh anſwered, ſhe had NOW no friend; "He fell", ſaid ſhe, "laſt year in the battle, yet I grieve not ſo much for myſelf; he died for his country,—it was a noble end,—but he might have become a firm ſupporter of my aged parents, if diſtreſs ſhould ever befal them." We noticed to her, that ſhe had as juſt a claim as others to benefit by the general ſubſcription. Her reply won my heart. "There are widows, orphans, and wounded enough", anſwered this lovely daughter of ſimplicity, "to ſhare the juſt reward of their grateful country; my parents will ſoon leave this world, and honeſty, with induſtry, will help me through it." Had I been a painter, the portrait of this affecting girl ſhould have graced this page." P. 22.

ART. 31. *The Tourifications of Malachi Meldrum, Eſq. of Meldrum Hall. By Dr. Robert Couper.* 12mo. 2 vol. 10s. 6d. Aberdeen printed. Johnſon, London. 1803.

A burleſque tour in Scotland, interſperſed with much poetry, Scotch and Engliſh, is announced under this whimſical title. The farrago is ſo extremely miſcellaneous, that it is not eaſy to give a general idea of it, except by ſaying that the author affects a ſpecies of Shandyiſm, which is ſometimes happily, and ſometimes unhappily exerted. Perhaps we cannot give a better notion of the author's ſtyle than by inſerting the deſcription of his hero's houſe.

"Meldrum-hall, though I cannot trace the laying of its foundation ſtone to the fabulous ages, or even to the more recent ones of the Danes and Saxons, yet was of conſiderable antiquity; and tradition held it up that my anceſtors occupied the manſion, far farther back than I am willing to take credit for, though I never was at much pains, I muſt acknowledge, to throw any doubt or ridicule upon the ſtory. Like all old manſions, it had been built into ſhape, and out of ſhape, many times, and oft, no matter by whom; but convenience and ſtrength ſeem to have weighed more with the architects, than regularity and beauty. By divers exertions, however, by the time I came to the poſſeſſion of it, it was moulded into no diſagreeable ſhape, either internally or externally; and even at that time I think no private gentleman needed to have been aſhamed to hang up his hat and coat in the hall, in token of right or heritage. Such was the houſe: a neat ſtone-wall, topped with a railing of iron, encompaſſed the court before it, and the gate was no mean affair, with its pillars decorated a top with the lion and the unicorn. The pillars of the ſmall entries on each ſide of the gate, and thoſe at the angles, were ſurmounted, according to the punning conceits of former days, with a drum and a mallet, in alluſion to our name. Behind all this, but cloſe to it, lay the garden and the orchard; and though uſefulneſs was evidently the firſt feature in the compoſition, yet elegance, and a particular

particular kind of taſte, ſeemed by no means to have been left out of the buſineſs. The whole was nearly ſurrounded by a foreſt almoſt as ancient as the manſion itſelf, whoſe tenants, the rooks, travelled forth in the morning, ſeemingly as well convinced of their rights, privileges, and property, as any ſquire that ever died of the gout at Meldrum-hall." P. 118.

The appendage of a gloſſary, very neceſſary to an Engliſh reader, concludes the ſecond volume. That Mr. Malachi will, even with this aid, obtain much popularity in our regions, we dare not promiſe; but in a chaiſe, or in the window of a ſummer-houſe, it might for a time ſupply the place of a living companion.

ART. 32. *The Life and Character of Buonaparte, from his Birth to the 15th of Auguſt*, 1804. *By W. Burdon, A. M.* 8vo. 5s. Oſtell. 1804.

We have formerly had occaſion to expoſtulate ſeriouſly with this author, on the delivery of opinions very erroneous, and of pernicious tendency; we have likewiſe borne teſtimony to his candid retractation of ſome of them. We congratulate him on permitting the light and force of truth ſtill further to irradiate his mind; which that it has, is often exemplified in the volume before us. This Life of Bonaparte is written with conſiderable vigour; and certain parts of it, particularly the deſcription of the battle of Marengo, is extremely animated. The author feels, and endeavours to explain, the miſchievous paſſions and vices of the character which he once held up to unreſerved admiration and applauſe. If we were diſpoſed captiouſly to point out defects, there are many diſſeminated through the book, which, though we have not overlooked, we forbear to ſpecify. Mr. Burdon heſitates to believe the authenticity of the intercepted Letters; if our aſſertion be of any avail, we beg leave to aſſure him, that we ourſelves have ſeen them, and can teſtify to their being genuine. We are far from certain, that an occaſional correſpondent of ours will feel any gratitude to Mr. Burdon for obſerving, in his quotation from the *ineſtimable* Gilbert Wakefield's Letter, that the Doctor "purſued the Chief Conſul with veneration, *and every good wiſh* at the commencement of his career in Italy." A coarſe medallion of Bonaparte is prefixed, of very little ornament to the book.

ART. 33. *The Hiſtory of the Gun-Powder Plot, with ſeveral hiſtorical Circumſtances prior to that Event, connecting the Plots of the Roman Catholics to re eſtabliſh Popery in this Kingdom. Digeſted and arranged from authentic Materials. By James Caulfield.* 8vo. 5s. Vernor and Hood. 1804.

We applaud the principle which induced the writer to publiſh this little work. It is very true, that the Roman Catholics endeavoured to ſuppreſs all enquiries into the facts relating to this memorable plot; and Mr. Caulfield is entitled to the thanks of the Proteſtants for detailing the circumſtances which are involved in this extraordinary

Hiſtory.

History. Some prints, slightly executed, are introduced by way of illustration.

ART. 34. *Observations on the West India Dock Salaries, in a Letter addressed to Randle Jackson, Esq. Barrister at Law.* 8vo. 16 pp. 1s. Stockdale. 1804.

The purport of these Observations is to show, that the Directors of the West-India Docks ought to have been satisfied with the honour and patronage annexed to their offices, and not to have required or accepted a pecuniary compensation for their trouble. Such a compensation, the author admits, has been given to them, by the vote of a majority of the proprietors. This vote, we should have thought, might have set the question at rest. The author of this pamphlet, however, thinks otherwise; and supports his opinion with some vivacity and humour, though not, as it seems to us, with very conclusive arguments.

ART. 35. *A Narrative, exposing a Variety of irregular Transactions in One of the Departments of Foreign Corps, during the late War. By James Poole, several Years a Regimental Inspector, and since Deputy Inspector General in that Department.* 8vo. 3s. Parsons. 1804.

ART. 36. *An Answer to a Pamphlet of Mr. James Poole, entitled a Narrative, &c. &c. By Mr. Gardiner.* 8vo. 3s. Evans. 1804.

ART. 37. *A Reply to Mr. Richard Gardiner's Answer to a Narrative, exposing irregular Transactions, &c. &c.* 8vo. 2s. 6d. Egerton. 1805.

The charge brought in the first of these pamphlets we deemed a very heavy one, and such as demanded a reply. This reply has been made, after a sufficient interval, and has immediately been followed by a rejoinder.

The matter is far too complicated for us to develope, with such means of information as we may be supposed to possess. It will doubtless, for the credit of those concerned, as well as for the common cause of truth and honesty, be sifted to the bottom, by those who can obtain possession of every fact, and detect every fallacy. In the mean time, we have only to observe, that an individual who, on different occasions, and for different purposes, assumes three distinct names, does not seem to be entitled to the least degree of credit; and there are many things in Mr. Poole's last pamphlet which claim the most serious attention on the part of those to whom they are addressed.

ART. 38. *A System of Geography, with a Series of Geographical Examinations. By John Holland.* 8vo. 74 and 65 pp. 2s. 6d. Deans, Manchester. 1802.

The title of this work should have been *Geography in Miniature*, and that ill proportioned. Britain, Scotland, and Ireland occupy 18 pages; in which we find *names of places*, but not a tittle of information concerning them worth a straw. Then comes *Europe* (meaning the

the *Continent)* which occupies 12 pages; Aſia, 4; Africa, 3; America, 7; the Earth, little more than 1; and the Solar Syſtem, leſs than 2. The *Geographical Examinations*, of courſe, are adapted to the *Syſtem*. We were perplexed awhile, by finding *another* work annexed, entitled "a Sketch of Ancient Geography", extending to 65 pages. Our account of the former work is very applicable to this.

Mr. H. ſeems to be the ſame author whom we reviewed in our 24th volume, p. 336, and afterwards *acknowleged*, p. 464. Neither his principles nor his performances can receive our full approbation.

ART. 39. *An Introduction to the Uſe of the Globes, for Youth of both Sexes; particularly deſigned for Schools and private Teachers. Containing Definitions and Problems in Geometry; the ſtereographic Projection of the Sphere; the Riſe and Progreſs of Geography and Aſtronomy; the Deſcription of the principal Lines on the Globes, with the Application of them by Forty-ſix Problems on the Terreſtrial, and Twenty-two on the Celeſtial, with the Uſe of the Analemma and ſliding Hour-Circle, ſelected with particular Attention; likewiſe a Repreſentation and Epitome of the Solar Syſtem, Armillary Sphere, Comets, fixed Stars, Conſtellations, &c. To which is added, a Variety of curious, entertaining, and uſeful Paradoxes; with ſome Queſtions and Anſwers by Way of Application. By John Greig, Private Teacher of Writing, Geography, and practical Mathematics; and Author of "The Young Ladies' New Guide to Arithmetic", &c.* 12mo. 154 pp. 2s. 6d. Croſby and Co. 1805.

This is a very uſeful manual for ſtudents in aſtronomy. The Problems are judiciouſly ſelected, and the ſolutions neat and perſpicuous. The author has uſed none but the moſt reſpectable works; and appears, on a curſory view, to have uſed them well.

ART. 40. *The Young Ladies' New Guide to Arithmetic; being a ſhort and uſeful Selection; containing, beſides the common and neceſſary Rules, the Application of each Rule, by a Variety of practical Queſtions, chiefly on domeſtic Affairs; together with the Method of making out Bills of Parcels, Book Debts, Receipts, &c. &c. For the Uſe of Ladies' Schools and private Teachers. By John Greig, Private Teacher of Writing, Geography, &c. Author of "An Introduction to the Uſe of the Globes", &c. The fourth Edition, improved and enlarged.* 12mo. 100 pp. 2s. Croſby and Co. 1805.

This little book, by the ſame author as the preceding, appears to have eſcaped our notice in its former editions; the firſt of which ſeems to have been produced in 1798. As the author announces himſelf as a practical teacher, we may truſt that his methods have the ſanction of experience. In all books, however, of this kind, we have equally to lament that no attempt is made to explain the very ſimple principles of the four firſt rules of arithmetic. Theſe methods teach only the practice, no one reaſon for which being aſſigned, it is a mere burden upon the memory, without an exerciſe for the reaſon. Why ſhould not every elementary work begin by a propoſition ſuch as this? "According to our common

common rule of notation, every figure is ſuppoſed to be ten times the value of that which ſtands next to it, beginning from the right hand; conſequently they are to be read thus." Then will follow the numeration table, &c. Mr. Greig's practical rules will, however, anſwer their purpoſe, with the aid of a maſter.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A connected and chronological View of the Prophecies relating to the Chriſtian Church. In Twelve Sermons, preached in Lincoln's Inn Chapel, at the Lecture of the late Right Rev. William Warburton, Lord Biſhop of Glouceſter. By Robert Nares, A. M. F. R. S. F. A. S. Archdeacon of Stafford, &c. 7s. 6d.

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Elements of Hiſtory and Chronology; ſhowing the Origin of States, and the Revolutions of Empires, from the Creation of the World to the Cloſe of the Year 1804; illuſtrated with Maps, and complete Regal Tables. By John Luffmann. Two Volumes. 18s.

The Hiſtory of France, civil and military, eccleſiaſtical, &c. &c. By the Rev. Alexander Ranken, D. D. One of the Miniſters of Glaſgow. Vol. III. 7s.

Dodſley's Annual Regiſter for 1803. 12s.

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The Mancheſter Guide; a brief hiſtorical Deſcription of the Towns of Mancheſter and Salford, the public Buildings, and the charitable and literary Inſtitutions. 5s.

A Deſcription of the Prince of Wales's Iſland, with its real and probable Advantages, and Sources to recommend it as a maritime Eſtabliſhment. By Sir Home Popham. 2s.

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A Series of Eſſays introductory to the Study of Natural Hiſtory. By Kenwick Skrimſhire, M. D. Two Volumes. 7s.

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An Illuſtration of Sir Iſaac Newton's Method of Reaſoning, by prime and ultimate Ratios; comprehending the firſt Section of his Principia, and as much of the ſecond and third Sections as is neceſſary to explain the Motions of the heavenly Bodies. By the Rev. T. Newton, M. A. F. L. S. Rector of Tervin, in Herts; late Fellow of Jeſus College, Cambridge. 2s. 6d.

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Papers preſented by His Majeſty to both Houſes of Parliament, on the 24th of January, 1805, relative to the War with Spain. To which is added, the Spaniſh Declaration, and the remarkable Manifeſto of the Prince of Peace to the Spaniſh Armies on that important Event. 2s. 6d. By different Publiſhers.

Additional Papers relative to the Diſcuſſion with Spain, laid before Parliament on the 2nd and 4th of February, by His Majeſty's Command. 3s.

A correct Edition of a Letter addreſſed to the Right Hon. Lord Hobart. By Col. Thomas Picton. 1s.

A Refutation of the Pamphlet which Colonel Picton lately addreſſed to Lord Hobart. By Colonel Fullarton, F. R. S. 2s. 6d.

The

The Spirit of the Public Journals. Vol. VIII. For 1804. 6s.

A Letter to John Foſter, Eſq. Chancellor of the Exchequer for Ireland, on the beſt Means of educating and employing the Poor in that Country. By Joſeph Lancaſter, Author of "Improvements in Education." 1s.

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A Review of the Papers on the War with Spain. By Allan Macleod, Eſq. 8vo. 2s. 6d.

Thoughts on the Order to detain the Spaniſh Frigates. By Henry Maddock, Barriſter at Law, Author of "the Power of Parliaments conſidered." 8vo.

LAW.

The Statutes at Large. By Pickering. Vol. XLV. Part I. 13s.

An Inquiry into the Origin and Influence of the controverted Rule of Law, called the Rule in Shelly's Caſe, ſuggeſted by the late Deciſions of Sweet *v.* Herring, in the King's Bench; and Poole *v.* Poole, and others, in the Common Pleas. By Jacob Phillips, Eſq. of the Inner Temple. 2s. 6d.

A Defence of Attornies; in Reply to a Pamphlet lately publiſhed by Mr. Charles Iſley, of New Inn, reſpecting the Tax upon Attornies. To which are added, a few Remarks in Vindication of Two reſpectable Barriſters, againſt an illiberal, though impotent and ridiculous, Attack. By a Friend to the Profeſſion. 1s. 6d.

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Annals of Medicine for 1803; exhibiting a conciſe View of the lateſt, and moſt important, Diſcoveries in Medicine and Medical Philoſophy. By Andrew Duncan, Senr. M. D. and Andrew Duncan, Junr. M. D. 9s.

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☞ *German Editions of Claſſics, and other learned Works, now in Progreſs. The following Liſt marks the Volume next expected of all the Works named in it.*

Novum Teſt. Grieſbach. 4to Ed. Vol. 3.
Athenæus, Schweighæuſer. Vol. 9.
Strabo Seibenkees. Vol. 4.
Fabricii Bibliotheca Græca, à Harles, Vol. 10.
Ariſtophanes Invernizii. Vol. 3.
Diodorus Siculus Eichſtadt. Vol. 3.
Herodotus Schaefer. Vol. 4.
Horatius Mitſcherlich. Vol. 3.
Lexicon Xenophonteum. Vol. 4.
Lucretius, Eichſtadt. Vol. 2.
Cicero à Beck. Vol. 4.
Apollonius Rhodius, ab eodem. Vol. 2.
Horatius, Doëring. Vol. 2.
Anthologia à Jacobs. Vol. 13.
Quintilian à Spalding. Vol. 3.
Ariſtotle à Buhle, Bipont. Vol. 6.

N. B. *No foreign Books have been received this month, by any of the importers.*

LIBRARIES

LIBRARIES
SOLD BY AUCTION THIS MONTH.

The Library of Mr. Dimmock, of Wincheſter, by King, Junr. Jan. 30, 31, and Feb. 1.

Collection from the Library of John Hunter, Eſq. of Kew, by Leigh and Sotheby, Feb. 4, 5, 6, 7, and 8.

Foreign Library of M. de Curt, deceaſed, by Caſſano, Feb. 14 and 15.

Duplicate Books of the Britiſh Muſeum, by Leigh and Sotheby, Feb. 21, 22, 23, and 24.

N. B. As this liſt muſt of neceſſity be cloſed a few days before the expiration of the month, there may be ſome few articles omitted, and ſome which properly belong to the preceding; but this, taking the general ſeries of liſts for the whole year, will not be attended with any inconvenience.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

As the valuable communication of *Mr. D. Yonge*, on the ſubject of the Spectator, is not exactly ſuited to the nature of our publication, we have taken the liberty to communicate it to the editor of the *Gentleman's Magazine*. We are not the leſs obliged to our correſpondent for his kind intention.

Mr. Middleton deſires us to add the words " on the New Teſtament" to our account of his intended work, mentioned in our Intelligence for laſt month.

The anger of a correſpondent, to whom we gave an anſwer laſt month, is perfectly unfounded, as far as the accuſation of partiality goes. We are completely certain, that not the leaſt knowledge of him, or any of his connections, has, directly or indirectly, reached any writer in our work.

LITERARY INTELLIGENCE.

A learned friend, who has undertaken to publiſh an edition of the works of *Ruhnkenius*, deſires us to make the following requeſt for him, and we willingly pledge ourſelves for the performance of the conditions.—"If any of our learned readers could indulge us with a loan of Ruhnkenius's Diſſertation, De Galla Placidia Auguſta, printed at Wittenberg about 1745, the copy would be uſed with the moſt ſcrupulous care, and returned faithfully and expeditiouſly to the owner."

Dr. Griffith, who has probably traverſed a larger ſpace of the habitable world than any modern traveller, will very ſoon publiſh a quarto volume of Obſervations made in his Journey through Aſia Minor, Arabia, &c.

We ſee with pleaſure, that the great and magnificent work of the late *Profeſſor Sibthorpe*, entitled *Flora Græca*, will ſoon begin to be publiſhed. It will be of vaſt extent and beauty, and conſequently of conſiderable expence.

The *Conſiderations on the late and preſent State of Ireland*, of which we gave an account in our laſt number, p. 72, are now re-publiſhed by *Stockdale*, with important additions.

The firſt volume of *Mr. Jones's* Hiſtory of *Brecknockſhire*, is in great forwardneſs at the preſs.

The *Hiſtory of Cleveland*, by the *Rev. Mr. Graves*, is in the preſs. It will contain an accurate Map, and many good engravings.

A work on *Land Surveying*, on a new plan, will ſoon be publiſhed by *Mr. Stephenſon, of Horncaſtle.*

Dr. Charles Hall has in the preſs an octavo volume, on the *Effects of Civilization in the European States.*

The Moral and Religious Works of the great *Sir Matthew Hale*, will be publiſhed, in two octavo volumes, by *Mr. Thirlwall.* With an Appendix to his Life.

The *Rev. W. D. Tatterſall* is proceeding in his valuable work, entitled *Improved Pſalmody.* He will ſoon publiſh his ſeventh edition of *Merrick's Verſion*, with many important acceſſions, and in a large and bold type, for the accommodation of elderly perſons.